

The CHRISTIAN CENTURY

A Journal of Religion

The Church and World Leadership

By Peter Ainslie

Alva W. Taylor on "The Church
and the Social Evangel"

Von Ogden Vogt on "Symbols and
Sacraments"

Ernest Bourner Allen on "The Cure
for the Present Unrest"

Editorials on "Church and Com-
munity", "Infant Authorship",
"The Strain on Interchurch
Loyalty"

Ten Cents a Copy

June 10, 1920

Three Dollars a Year

JUN 17 1920

OUR NEW QUARTERLY

The "20th Century"

For Adult and Young People's Bible
Classes, Home Departments, etc.

No "padding"—It gives just
what the average student ac-
tually uses.

Concise—and thorough.

Scholarly—and practical.

It is reverent and also has
"punch"

Send for Free Sample Copy and
Further Information

The Christian Century Press

WEYMOUTH'S

New Testament in Modern Speech

"Rendered into English with scholarly accuracy.
It shall always be ready to hand among my nearest
books for reference."—*Principal W. F. Adeney.*

"I shall always use it in public worship. It cre-
ates a quickened interest and sustains and rewards
attention."—*Rev. John Clifford, D. D.*

"People will read their New Testament as given
in these pages with the zest of a new book.—
Christian World.

EDITIONS AND PRICES.

12mo. Edition with Notes.

No. 1 Cloth, boards, gilt top	\$2.00
No. 2 Cloth, boards, indexed	2.40
No. 3 Cloth, boards, India paper.....	2.50
No. 4 Leather	2.90
No. 5 Leather, indexed	3.35
No. 6 Leather, India paper	3.35
No. 7 Persian morocco, divinity circuit, India paper	5.00
No. 8 Turkey morocco, limp, India paper.....	6.00

Pocket Edition Without Notes.

No. 1 P Cloth	\$1.35
No. 2 P Cloth, India paper	1.75
No. 3 P Leather, India paper	2.50

The Christian Century Press 1408 S. Wabash Av.
CHICAGO

WHY Your School Should Use the Bethany System of Sunday- school Literature.

1. Because it is more easily handled than any
other series in the practical work of the school.

Thus It Helps the Superintendent.

2. Because its Teacher's Manuals contain fully
a third more material than the manuals of any
other series.

Thus It Helps the Teacher.

3. Because its arrangement for study, its illus-
tration and mechanical attractiveness are un-
equaled by any other body of Graded literature.

Thus It Helps the Pupil.

4. Because it is Scriptural in teaching.

Thus It Helps the Cause of Bible Study.

5. Because it is used not only by Disciples, but
also by Presbyterians, Congregationalists,
Methodists, etc.

Thus It Helps in Graded Union Work.

6. Because it is free from the sectarian spirit, and
is produced by the editorial co-operation of the
foremost religious bodies.

**Thus It Helps the Cause of Christian Unity,
for which the Disciples Stand.**

Let the Bethany Sys-
tem Speak for Itself.

Send for Returnable Samples Today.

THE CHRISTIAN CENTURY PRESS
Chicago, Ill.

The 20th Century Quarterly

"Interesting"	—REV. E. L. POWELL
"Charming"	—REV. PETER AINSLIE
"Ideal"	—REV. A. B. PHILPUTT
"Admirable"	—PRESIDENT A. McLEAN
"Inspirational"	—MR. J. H. FILLMORE

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII

CHICAGO, JUNE 10, 1920

Number 24

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR JOHN R. EWERS, JESSIE BROWN POUNDS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly By the Disciples Publication Society 1408 S. Wabash Ave., Chicago

Subscription—\$3.00 a year (to ministers, \$2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for a Closer Walk With God

DIVINE Companion, who dost yearn for ever closer fellowship with Thy children, help us to choose those paths in which Thou canst walk with us. We long for a more vivid consciousness of Thy comradeship, for a sensible touch of Thy hand upon our hand, for the inspiring word of cheer which Thou only canst frame, for a draft of Thine exhaustless strength by which our flagging powers are renewed even as a lonely and tired pilgrim takes fresh courage and zest from his friend who joins him in the toilsome way. We would have a closer walk with Thee. Our thoughts are too far off. Our hearts are set on lesser things. The voices of the world stir our blood and tempt our feet and our thoughts to lower levels, and we find at the end of the day that we have made no gain.

We have halted here at this wayside shrine to commune with Thee. We had all but lost our way. Unless Thy good Spirit hadst directed us hither we should have wandered far. Wistfully we turn to Thee. Grant us renewal of our faith. Gird our loins for the steep ascent. And may our weary feet be refreshed for the journey by the gracious bathing of Thy friendly love. O mystic Comrade, who art nearer to us than any of those dear friends who walk by our side, open our eyes that we may know Thee and our understanding that we may cling to Thee and never let Thee go. Fix in our hearts the habit of seeing Thy face framed in all our circumstances and of discerning Thy good will in all events.

Under the illusions of matter and the distortions that arise out of our selfish egoism we are forever deceived about reality. Make us see, O Lord, what all saints and sages have seen, that the invisible world is the most real

world. Give us insight to behold the horses and chariots of God round about our beleaguered lives. And in the even time, when our hopes languish and we are depressed with the disappointments of our pilgrimage, do Thou, O Fellow Pilgrim of our sublime adventure, draw near and talk with us.—Amen.

The Water Wagon in Scotland

SOME cynic said Scotland was the most religious and the most drunken country in the world. There has been much in Scottish theology and in the conscience it trained that did nothing to impair one's appetite for strong drink, nor interfere much with his morals generally, but on June 1 Scotland began a series of local option elections that give the lie to the latter part of the cynic's allegation. No other part of the United Kingdom has yet admitted that the people have a right to interfere with John Barleycorn's privileges, but the land of "Old Scotch" has started a series of 1,300 elections in wards, parishes and towns, to determine whether or not John shall live or die. The wets are given the benefit of a handicap, as in all British realms (e. g. Canada and New Zealand), and can win though a majority turns thumbs down. The dries must vote fifty-five to forty-five or more against rum and poll at least 35 per cent of the entire electorate. They may make a second choice also and vote to reduce the number of licenses by one-fourth. With all this many a parish and municipal ward will go dry, and the local option principle will begin to teach prohibition. Hotels in dry territory will be privileged to serve the precious toper a bottle or two, so as not to interfere with his sacred "rights." Meanwhile in England respectable people talk of making the "public house" respectable. Of

course they might as well try to make sewers clean, but ancient custom makes reforms seem uncouth. Scotland will show Britons the way.

It Sounds Undignified and Commonplace

ONE of the good results of Y. M. C. A. leadership during the war was the adoption for the time of many of the pat expressions borrowed from the business world. Such phrases as "selling the proposition," "putting it across," "key men," and the like were not objectionable, because there was a degree of unconventionality about them that half amused and half convinced the hearers. But since the war the habit has carried far. We have had enough and quite enough of it. It was one thing to hear a speaker during the war talk to a crowd of the boys about "selling democracy to the world." It was a bit of the slang of the market to which no one objected. But to hear preachers talk repeatedly and without warrant of "selling the Interchurch Movement" to a community, or a secretary speak of "putting across the missionary scheme," or an exhorter declaiming on the duty of "selling salvation" to a town is to discover the low levels of hackneyed commonplace to which the most hallowed things can be brought by men of flippant mind. The rich and fine language of the religious life cannot be disregarded, even in the interest of familiar and racy speech, without cheapening and degrading religion itself.

Dr. Garvie's Frank Message to American Christians

THE Church Peace Union has for years performed an admirable service in bringing to this country men of note in Europe, and particularly in Britain, to cement more closely the relations between the two continents. The latest of these visitors is Principal Garvie, of New College, London. He is a Scotchman who was born in Russia. He is a finished and forceful speaker, who believes fully in the high responsibilities of the Anglo-Saxon race for world betterment and universal peace. He does not hesitate to tell his American audiences that this country has lost in serious degree the friendship and respect of Europe by reason of its withdrawal from international responsibilities since the war. He does not believe that this is deliberate recreancy to the obligation of world friendship, but the result of misdirected leadership and hurtful propaganda. His message is certain to provoke reflection wherever it is heard. He spoke before the Chicago Church Federation a week ago, and later participated in the proceedings of the Cleveland Convention for the Church and the Community. Principal Garvie is a scholar of standing and a writer of numerous books on biblical and theological matters.

Britain May Draft Norway's Just Laws for Childhood

VISITING the sins of the parents on the innocent heads of little children is growing increasingly unpopular in the civilized countries of the world. Norway some time ago passed a law abolishing the legal fiction of an

"illegitimate" child. Every child in that country has a father recognized by the law and its rights of inheritance are unimpaired. Recently a similar bill was introduced into the parliament of Great Britain. It has already been advanced to second reading and seems to have a good chance at passage. The bill provides for holding the father for the support of mother and child at a rate ranging from ten to forty shillings a week. In the past the death rate of "illegitimate" children has been twice that of children born in wedlock, the cause being partly economic. The new law of Norway is of such a character that the marriage of the parents of a child born out of wedlock is facilitated. In America the laws relating to these unfortunate children are those we have inherited from a superstitious past. Marriage has never been safeguarded by this injustice.

Immigration is Changing Again

THE coming and going of immigrants is a matter of deep concern to the students of our social order. It is noted that the slavie immigration of the days before the war is now moving in the other direction. The Poles are going back to their native land as are also the Jugoslavs. The people of northern Europe are coming in ever larger numbers and one notes that England is sending more than any other nation. The Scotch and Irish immigration is also a significant total. The Italians are the only group of the pre-war immigrants who continue to augment their numbers in America. They are next to the English in numerical strength. Before the war the French immigration was very small. Now this tide is almost equal to that from Italy. On the whole these figures are favorable. The peoples of northern Europe are most akin to us, and they are most easily assimilable in our national life. They maintain their religious affiliations in this country and share our ideals. It is asserted that prohibition is responsible for the return of many of our immigrants to their native lands. Every immigrant lost by this motive is not an unsalutary loss. Prohibition may become a factor in the selection of a superior nation for the future.

The Increasing Transiency of Ministers

THE statistical department of the Disciples American Missionary Society has been studying the question of transiency in the ministry. By making a comparison between the records of the last two year-books, it has been possible to arrive at some very interesting figures. Two out of every three churches in Iowa changed their ministers last year. Iowa, one of the most conservative Disciples states, is the most unsettled in the tenure of its ministry. More than half the churches that have a located ministry changed last year throughout the United States. The figures do not take account of the churches that changed twice within the year, of which class there is a considerable number. There are 3,318 churches listed as having no ministers at all. The causes of this itinerancy are varied. Economic pressure has made min-

isters move for slight financial advantage. The restless spirit of the times has made church people and ministers more irritable in their relations and there is probably an increase in church querulousness. Large numbers of ministers have less than a college A. B. in education and little or no seminary work. Untrained for religious leadership they do not last long in a parish. When the old sermons are preached they move on. Those who would read if they could do not find the means to buy books. The transiency of the ministry means inevitably a multitude of dead churches. Meanwhile the onlooker wonders why in this day of commissions for every conceivable problem, some commission has not been appointed to study the welfare of the local churches.

Proud of Their Ignorance

IT IS one of the items of complaint among the ministers of a certain conservative denomination that the untutored ministers of that fold discriminate against college trained men. The latter are held to depend upon some other power than the Holy Spirit! Yet in some denominations not so small there obtains a mischievous persecution of ministers who have received their education in the larger universities. The idea is that the education gained in these institutions begets a kind of proud rivalry with God! There are still ministers who have the effrontery to go into their pulpits and say that they have not yet made up their minds what they will talk about. Before they have finished it is perfectly clear that they are moved by some other sort of possession than that of the Holy Spirit. It is reported that a Methodist preacher once thanked God in the presence of his bishop that he did not have an education. The bishop assured him that if he were thankful for ignorance, he had much indeed to be thankful for.

Enlisting the Colleges in the World-Wide Dry Campaign

THE Intercollegiate Prohibition Association is engaged in a drive for one million dollars with which to wage a five year campaign among the 1800 colleges and universities in the countries not yet "dry." They expect to enlist in these countries the pioneers and leaders in the world-wide war against John Barleycorn. They are asking the students of America to give one-half of the sum asked for. With a concerted attack in all lands based on grounds of industrial efficiency, household economy, social morality and the religion of temperance, it is quite possible to do for the debt-laden old world within the next ten years what has been done for North America in the past ten years.

A New Profession is Being Recognized

NEW religious professions are arising continually in these days of the reorganization of the church. There are fifty secretaries in as many cities giving full time to the work of unifying the church activities of their sev-

eral cities, and their number is continually increasing. These men are for the most part called from pastorates. They are the pioneers of a new task whose traditions are not yet fixed. The display of printed matter indicates that up to the present time these men have concerned themselves largely with evangelism, church publicity and comity in city missions. The functions of this kind of city leader increase with the willingness of the denominational leaders to cooperate. One may hardly share the pessimism of Bishop Theodore Henderson who said that evangelism is about the only kind of successful cooperative work. There are many tasks which can and will be done cooperatively in the near future. The city federation is a form of cooperation that is systematic and practical.

The Strain Upon Interchurch Loyalty

THE leadership of the Interchurch World Movement is putting an exceedingly heavy strain upon the instinct of Christian sportsmanship with which all earnest friends of Christian progress are reacting to the financial catastrophe which has overtaken the Movement. The reaction of flippant and irresponsible church people upon hearing the first reports of the Interchurch embarrassment is an impatient refusal to have anything further to do with it. The Movement was doomed from the beginning, they declare in irritation, and the thing to do is grimly to pay the fiddler and stop the dance. But this is in every way an unsportsmanlike attitude. It overlooks the fact that we are all implicit in the adventure. The spirit of cooperation is just as important in the moment of difficulty and frustration as at any earlier stage of the great project.

In a Christian situation whose possibilities can only be explored by continued team work and faithful morale the temper of the precipitate quitter is an unethical and unchristian temper. Dr. Robert E. Speer voiced the feeling of all men of loyal instincts at a moment in the Presbyterian General Assembly when it seemed inevitable that the Interchurch would be definitely abandoned by an overwhelming vote. Candidly admitting that he did "not believe in the Interchurch World Movement in the form it has taken," he added immediately: "but I tremble in every fiber over the action proposed by our executive commission." Here was an utterance of moral sympathy, of team instinct, of Christian sportsmanship which represents a far higher and more difficult standard of duty and responsibility than that of those who would intemperately wash their hands of the whole matter. Dr. Speer went on to say that to incontinently desert the Interchurch now would imply "a breach of fidelity" toward other denominations that have been the partners of Presbyterianism in the Movement. The taking of the church's hand from a plow already put in the furrow, he declared, was simply "not the Presbyterian way." It was this deeper ethical consideration that induced the Assembly to adopt a more constructive course, one rooted in patience

and loyalty, while at the same time setting up the reasonable conditions upon which further cooperation might be expected.

This, we say, is the statesmanly and right course. It is the attitude which *The Christian Century* has all along taken toward an enterprise against which it has brought radical and earnest criticism. Yet this attitude, to repeat the statement in our opening sentence, is put under heavy strain by the leadership of the Interchurch Movement. From the end of the week of the great drive, the first week in May, to this moment the full extent of the difficulties of the Interchurch have been discovered more by accident and investigation than by candid disclosures made by its leaders. Nothing weakens morale in a voluntary movement of this sort like the suspicion that those in position of leadership are withholding certain facts that are vitally relevant. Yet it is in the face of just such suspicion that many responsible churchmen are compelled to maintain their allegiance to the Interchurch.

At the Cleveland meeting of the General Committee early in May the sub-committee appointed in the forenoon to consider the report brought by the officers found things more serious and dark than had been at first understood. When, a week later, the same gathering met again in New York there was a very general disposition, certainly on the part of Baptist and Presbyterian representatives, as well as Disciples and others, to pay the underwritings and withdraw. Complete reversal of this purpose was brought about by an explanation offered by the attorney for the Interchurch who pointed out that in all likelihood each underwriting board would be legally held not alone for the amount named in its signed guarantee, but for its share of whatever deficit might remain after the specified underwritings were paid. There was a long spell of deep breathing in the group of more than one hundred churchmen when this unexpected and incalculable contingency was faced. From that moment forward there was no talk of paying up and stopping the Movement. The slogan became, Pay up and go on! Even the Baptist temper, which had been more or less cynical and detached, changed perceptibly to one of mutual counsel and cooperation under the spell of a common and incalculable obligation.

Another discovery has been gradually made by the public in the face of the boldest contrary representations made by all Interchurch interpreters. This was the fact that the union character of the Movement was hardly more than a camouflage for the most water-tight sectarianism. In all its publicity the Interchurch has been heralded as a project of Christian unity. The deep passion for Christian unity now obtaining in a multitude of Christian spirits in all communions was appealed to by the official interpreters of the Movement as a basic reason for giving it generous support. Only gradually it dawned upon the church public that in its essential structure the Interchurch had in it no principle of unity at all. It was only an effort of the denominations to do the traditional denominational thing—but to do it at the same time. The unity of the Interchurch, when analyzed, reduced itself to mere simultaneity.

Ever since the character of the Movement received its

final definition at Atlantic City in January, *The Christian Century* has been pointing out with perhaps ill-restrained resentment the fact that to characterize the Interchurch as an adventure in Christian unity had the effect of deceiving the rank and file of church people. Nevertheless the official publicity has continued to trade upon the general sentiment for Christian unity. Now that the people see plainly the bones of sectarianism protruding from the unnourished body, they are having difficulty in maintaining their loyalty. Had the project been stated frankly as just the thing it really was—a simultaneous effort of the denominations to recruit men and to raise money for the promotion of denominational enterprises in the good old denominational way it could have been supported by those who care for that sort of thing without the reaction and strain which accompany the present disillusionment.

Just how clearly defined was the denominational independence and exclusiveness within the structure of the Interchurch no one can know who has not sat in a joint conference of the denominational boards participating in the Movement. One looks in vain for the slightest gleam of any common or unified responsibility in the work for which the great fund was collected. The horizons are all denominational. And the effective motives which at last decided the boards to go on with the Movement are the hope of recovering to the denominational treasuries the underwritten funds now called for and the fear that if they do not go on their denominational treasuries will be compelled to meet a further demand of the creditors. The whole inner point of view is denominational. There is no effective thought of subordinating denominational interests to the interests of the Church of Christ. The prevailing conception is that the interests of the Church of Christ are only to be furthered by furthering denominational interests.

This general revelation of the inner sectarian character of the Movement has been illustrated by the specific disclosure made public recently that one of the denominations, generally known to be the Baptist, holds the position of preferred creditor over the other denominations which shared in the underwriting of Interchurch expenses. Here is a fact which seems to have been concealed from the partners to this guarantee. Its implications as to the candor with which Interchurch affairs were administered are too delicate to discuss without further knowledge. But its implications as to the kind of Christian unity which the Interchurch Movement embodies demand public attention. A project in which a sectarian thing like that could obtain has no right to clothe itself in the garments of Christian unity. For the church to allow it to do so is to stain the ideal of unity and to set back the cause many years.

Such disclosures as these, we contend, make it most difficult to maintain the attitude of loyalty and cooperation. Perhaps we already have said enough to convey to the leaders of the movement what inhibitions thoughtful churchmen rest under in their brave effort to "keep a stiff upper lip" and go cooperatively forward. But if these disclosures of fact have appreciably weakened the courage of us all, what courage remains is further weakened by the fear that the two great accomplishments

claimed for the Interchurch in spite of all admitted mistakes, may themselves prove to be greatly exaggerated, if not in large part illusory. We refer to the survey and the collection. As yet the claim of the apologists of the Movement that 180 million dollars was raised in the recent drive has not been called in question. Nor has the claim that the results of the survey are of inestimable value been called in question. But among those who are trying hard to be loyal to the Movement there is a growing feeling that both of these claims must be called in question. This fear is straining their loyalty and sapping the residue of their enthusiasm.

First as to the survey. The judgment is defining itself that the estimate set upon the Interchurch survey by the Movement's interpreters must be submitted to a substantial discount. This for a number of reasons. The surveys have been hastily made. It is doubtful that the immense amount of data has been or, in the nature of the case, can be digested and correlated by a temporary, "slap-dash" sort of organization such as the Interchurch is. A task of this kind can be trustworthily done only with what might be called laboratory leisure and calmness. Moreover, it is doubtful that the results can be made accessible to those who would make use of them. And, finally, a question mark is to be set upon the disposition of the churches to make any adequate use of them even if they were made practically available. Under the actual conditions which prevail at this moment the results of such a survey, while by no means without real value, are certainly not as significant as they are represented by the Interchurch leaders.

As to the collection, the claim that 180 million dollars has been raised is being received among more sophisticated churchmen in a mood of skepticism. A statement issued by the Interchurch office asserts that as a result of the drive the churches will have two to five times as much money as before for missionary and benevolent purposes. Doubt is creeping into many minds as to the soundness of all such claims. The very diverse methods and standards under which the collection was taken by the churches make an analysis of the local reports necessary before a too confident summary is announced. There is little doubt that local church expenses have been in many cases included in the reports to Interchurch headquarters, and there is no doubt that many pledges reported absorb and include previous regular gifts. In view of what is known about the disparities that obtain in the wide range of the canvass it is remarkable indeed that any definite amount at all should be announced by official headquarters. We do not raise here the very serious question as to the discount to which pledges secured in this fashion must be submitted before their collection is completed. Our only purpose is to convey to the leaders of the Movement the doubt with which many of its friends are haunted. "One hardly knows what to expect," plaintively declared a loyal Interchurcher recently. "Each time we go down into the basement of the project," he continued, "we bring up something worse than we knew before." Thus an inhibition rests upon all informed and loyal friends of Christian co-operation. If there is anything the leadership can do to

clear from the minds of Interchurch friends the fears and suspicions which haunt them such action should be taken forthwith.

Infant Authorship

CERTAINLY Miss Daisy Ashford has set a fashion. Not only has Mr. Salteena come to stay, but already a variety of books of infant authorship are in the market. They are surprisingly good, too. We have ceased to credit Mr. Barrie with having ingeniously faked "The Young Visitors." We no longer insist that a child could not have written anything so clever. Other children have done things. Miss Amy Lowell, sponsoring the poems of an eight-year-old, says that she introduces them not because of the youth of the author but because of the beauty of the work. "Opal," the wonderful child seeress and nature-interpreter whose diary is appearing in the *Atlantic*, is already beloved by a multitude.

We have had in the past a few glimpses of interesting children through the medium of their written words. We know Marjory Fleming by means of two fortuitous circumstances—the friendship of Sir Walter Scott for his "Pet Maidie," his "bonnie wee croodlin'," and for the fact that Dr. John Brown was her editor and biographer. We should have missed much had we never been made acquainted with this delightful child. Who can forget her pitiful wail, "What should I do if I were all alone in the world and God not friends with me?" or her shockingly good though highly partisan contrast of Mary of Scots with her royal cousin?

"But hark! her soul to heaven doth rise;
And I suppose she gained a prize;
For I do think she would not go
Into that awful place below;
There is a thing that I must tell;
Elizabeth went to fire and hell.
He who would teach her to be civil
It must be her great friend the devil."

Marjory died before her eighth birthday. What would she have been had she lived to grow up? Generations of her lovers have asked the question. Of course we are used to being told that infant prodigies do not mature into geniuses, but infant prodigies these child authors have not been. They have been in no sense show-pieces of humanity paraded before the public, they have been children richly gifted, whose imaginative expression, entirely natural and unforced, has chanced to be preserved.

What becomes of these children of "the understanding soul," to quote Opal's own expression? Teachers of English are continually complaining that their pupils have wooden minds, that they have no felicity of imaginative expression or even an instinctive understanding of such expressions. The complaints even go to the length of a declaration of the belief that, with all the increase in our educational facilities, the cultivation of the imagination in children is becoming more and more uncommon. Is there something radically wrong with our "systems" and "methods"? Where are the grown-up Marjories? Have the M'Choakemchilds in their framing process, crowded out

the best possibilities from young minds which might have been creative?

The leaders in religious education have here an obligation and an opportunity. Seers are sadly uncommon in the church of our time. What becomes of its child dreamers—of the Josephs whose visions might one day instruct the Pharaohs of this world?

Church Cooperation in Communities

IT is humiliating that churches are the one divisive factor in a locality. People get on very well with one school, one civic center, one group of business houses, and often one newspaper. But in almost all of the older communities there are several churches, and they divide the population into mutually exclusive sections that have inherited or acquired the notion that they must keep their separate organizations and testimonies, failing to do which would prove some sort of disloyalty to their denominational traditions. This is one of the absurd and wasteful features of our divided Christianity. The only class in the community that preserves religious unity is the non-church-going group. And it is not too much to say that their numbers are augmented from year to year by sensible people who are not unreligious, but are tired of sectarian rivalry.

In this fact lies the secret of the rapid development of the community Church, and of community cooperation among the churches of the forward-looking and neighborly sort. This is the response to the conviction that in every locality where there are two or more churches, there ought to be some sort of an understanding, council, league or federation for the better accomplishment of the common Christian task. This conviction has led to the formation of many such groups of churches in cities, towns and villages throughout the nation. Some states have such a council or federation. This has not grown out of the effort on the part of anyone to impose an overhead program from above. It has come rather from the consciousness of the need and the observation of the benefits of such a plan in other places.

At the present time some sixty such councils or federations are in active and successful operation. Most of them have regularly employed executive secretaries. These men come together at times for conference regarding the problems of their communities. And thus a body of experience has been developed which is proving of value to the increasing number of towns and cities that are taking advantage of the idea.

During the past week there was held in the city of Cleveland a very notable gathering of such men and women, and others interested in the possibilities of local cooperative work among the churches. There were about two hundred and fifty people who in this time of many conventions, thought it worth while to incur the expense in time and money to study together the question of efficient community religious coordination. And it would be difficult to imagine a more intense and sus-

tained interest than that which those sessions running through three days developed.

For several months carefully selected commissions have been making elaborate studies of some nine or ten themes vitally connected with the work of the local federations or councils, such as the adequate program for such a local organization, the securing and training of executive secretaries for leagues or councils of that kind, evangelism, comity, religious education, social service, international justice and good will, missions, publicity, etc. On these commissions there were gathered some of the most outstanding leaders in the various areas of interest considered. Session by session these reports were presented and submitted to searching review by those in attendance. They are to be revised in the light of that criticism, and will be assembled in a volume which will be the textbook of federation work. Such a book will easily take its place at the head of the rapidly growing list of federation publications.

The convention was conducted by Mr. Fred B. Smith, chairman of the commission on Inter-Church Federations of the Federal Council of Churches. Dr. Roy B. Guild, secretary of the commission, had much to do with the shaping of the program and the success of the gathering. Notable addresses were made by Dr. Robert E. Speer, Rev. Ashby Jones, Bishop Henderson, Principal Garvie, Col. Raymond Robbins, and Rev. Harry Fosdick. President Barbour of Rochester conducted with rare ability a devotional period in connection with each session.

The relationship between the local federations and the Federal Council is very intimate, although up to this time it has not been formal or official. It is increasingly felt however that it ought to be closer, and that the direction and encouragement of these local councils should be a function of the Council itself, and not merely that of one of its commissions. There can, of course, be no authoritative control exercised. There should be none. But the moral relationship is intimate, and should be strengthened. The rapid development of federations, not in response to any overhead mandate, but as the result of local sensitiveness to the possibilities of cooperation, makes obligatory the sympathetic interest of the parent organization.

During the convention there was frequent discussion of the situation created by the failure of the Interchurch World Movement to reach the full measure of its purpose, and the results to be anticipated from the action of the various denominational judicatories. The universal sentiment was that of sympathetic solicitude and deep concern. The executive secretaries have furthered in every way the enterprise in their own communities. In several instances they have conducted the Interchurch survey. They are going back to do everything possible to conserve the values of the Movement, which all recognize as very important. At the same time they are convinced that, waiving the deeper claims of the movement for more radical organic unity, the immediate future of cooperative work lies in the hands of some such established organization as the Federal Council, and that there should be such an understanding reached at the earliest possible moment as will insure the continuation of the momentum gained.

If the two enterprises could be merged, under leadership that would guarantee the constructive and experienced guidance of the Federal Council and the aggressiveness and enthusiasm of the Interchurch without its handicaps of personnel and policy, there is no reason why the essential purposes of both should not be realized. That is the desire of the great body of men and women who are laboring efficiently in the Community task.

Leaders of the churches of all the denominations were present at Cleveland, and gave free expression to their sense of the depression and peril of the present period of disillusionment and uncertainty. Yet the message of the convention was one of quiet and sustained courage, and of confident expectation that by faithful continuance in the activities to which the Christian churches are called in a time of hesitation, the great objectives of the kingdom of God are to be successively attained.

The Bed and the Mattress

A Parable of Safed the Sage

I journeyed unto a distant City. And I made a Speech. And I tarried there until the next day.

And one of the principal citizens invited me unto his home. And I went with him, and he treated me well.

Now when he had shown me unto my Room, I beheld that all of the furniture was of Solid Mahogany. And the Bedstead was a work of Art. But when I laid my Weary Form upon the Bed, I sought to sleep, and I could not. For the Mattress also was of Solid Mahogany, or something quite as Uncomfortable, and with Knots in the Mahogany. And the Spring sagged, so that it deposited me in an Heap in the middle of the Bed, and I required a Derrick wherewith to get out of it.

Now the good God, who made the Trees, made them of many kinds, and the Wood of those trees hath each

of them its own variety of Beauty. And I love the color of Mahogany, even when I suspect that it is Birch with a stain upon it. But when I go unto my Bed, I soon forget the color of the wood, and I desire a Good Mattress and a Comfortable Spring.

And I considered concerning mine Hospitable Hosts that they had had about Fifty dollars wherewith to buy a Bedstead and a Spring and Bed for their Guest Room, and they had spent Forty of it for the bedstead, and divided the Ten which they had left between a Sagging Spring and a Solid Mahogany Mattress with Lumps in It.

Now I considered that there are other people who do likewise. For I went unto the House of God, and there arose a Preacher and he Preached. But he had put Forty Dollars of his Preparation into the Framework of his Sermon, and had only Ten Dollars and Five Minutes left wherein to Preach the Gospel.

And I called upon a man who was not a preacher, and I found that he was putting Forty Dollars of his Energy into Getting a Living, and less than ten dollars into the actual business of Living.

And I thought about the Solid Mahogany Bed and Mattress, and I said, The people who read these Parables are High Brow, and they want no Parables made out of such Homely and Commonplace Things. But I opened the book of the Prophet Isaiah, and I found there the words that he said,

The bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it.

And I knew that Isaiah was a tall man, even as I, and that when the bedclothes pulled out at the foot, he could make a Parable out of it for the High-brow people of Jerusalem. And I thought I would take a chance at it.

For there are many people in life who put too much into the Mahogany Bedstead and not enough into the Mattress and the Spring.

Two Poems of Faith

By Thomas Curtis Clark

Evidences

THEY told me that the earth is a vale of tears, but from my window I saw a field of daisies looking lovingly up into the face of a smiling sky.

They told me that selfishness is the first law of the universe, but I saw a mother bird returning from a long journey with a crumb of bread for its featherless young.

They told me that humankind is by nature cruel, but I saw a little child pick from the grass a baby sparrow fallen from its nest.

They told me that there is no Father God, but I saw bread come from a muddy field and golden fruit from an ice-bound orchard.

They told me that death ends all, but I saw a broken-hearted father walking from the grave of his firstborn without a curse on his lips.

Lord, I Believe

WHEN I consider how Thy loving care
Hast borne with me through all the years; how
bare

My life had been without Thy ministries;
How hopeless all my days, save Thou didst please
To grant me kindness—for my uselessness;—
Remembering this, and that Thou now dost bless,
Lord, I believe; forgive my unbelief.

When I consider how the life of man
Is set about with goodly things, I can
But marvel at the tenderness of God.
Toward all His children, though He wield the rod,
His heart is kind; His passion is their good.
What love sublime! What wondrous Fatherhood!
Lord, I believe; forgive my unbelief.

The Church and World Leadership

By Peter Ainslie

PERHAPS never in the world's history has there been a greater search for leadership than now. Both the desire and opportunity are here. There was such a time in the days of Plato, and he cried, "God must send someone from the skies." And God did. As John expressed it: "The Word became flesh, and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." The seeds of leadership were planted in the world nearly two thousand years ago, and when Christ ascended the church was to rise as the interpreter of Christ. Its mission was clearly outlined. In the struggle of the centuries it must be acknowledged that the flesh has too frequently prevailed over the Spirit. Here we are to-day with a church contending in many instances against the very things for which Jesus contended and to which he gave their real meaning in his death and resurrection.

SECTARIANISM VIOLATES LOVE

Love is the basic principle of Christianity. "God so loved the world, that He gave his only begotten Son." Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." If the church has accepted the first, she has certainly denied the second. A divided church denies the place of love in Christianity as divorces deny the sacredness of the marriage covenants. God, Christ, the Holy Spirit, and everything else in Christianity has been defined and redefined with such exactness that on every mooted phrase men have quarreled with each other for centuries, laying charges of heresy, until we are beginning to think of orthodoxy as a thing sealed, labeled and set apart in cold storage for the day of judgment. A religion of definitions must give away to a religion of life. The *what* of men's faith has been so relegated into the realm of the superficial or the insincere, that the *whom* of personal faith is emerging for the hope of the world. A common creed will not solve our problems, but a surrendered life to the common Savior of the world will. With some of my best friends I differ widely on the *what*, but we are at one on the *whom*, and we have found there a fellowship that throbs with the inspiration of eternity.

Here are a multiplicity of divisions in the church, each party conducting its affairs entirely independent of the other, and always with an arrogance and a delusive conceit that its reports indicate real progress and that its work is making for the consummation of the ideals of Christ. To make it concrete, the Roman Catholics conduct their affairs as though they were the only church in America. Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, Congregationalists, Disciples do likewise. We go to our separate churches on Sunday with an air of satisfaction that all is well in the world, when at the same time we are pursuing a policy that means destruction to the highest good. The presence of a church of any one denomination in a community means, first of all, that it is

there to contradict every other church in that community, whether the incoming church be Disciple, Christian, Presbyterian, Episcopalian, Congregational, or any other Protestant body, or Roman Catholic. All of these churches contradict each other and impugn the teachings of the others. Instead of indulging the satisfaction that we are doing the will of God, we must have an awakened conscience to show us that this policy is sin and it is our duty to find a place of penitence and to pray for a new attitude toward the will of God, in order that there shall be on the earth a spiritual leadership whereby the whole world may know the will of God.

CONSCIENCE DEBASED BY DIVISIONS

We have adopted the principle of federation which promises a certain kind of cooperation and in some instances it is fairly successful. But the great denominations possess machinery that is adjusted only to the policy of making the denomination stronger as the years go by—as though these denominations could win the world to Christ. The evil of the whole denominational policy lies in the destruction of love. Without love Christianity can never progress nor survive. The denominational conscience is a distinct factor for evil. One trained in one party is brought to believe that certain theological doctrines are of primary importance and to these conscience adjusts itself, while another, under another party training, has his conscience adjusted to other theological doctrines and interpretations, and so this false and superficial policy goes on to two hundred or more different parties. Conscience has been trained to be sensitive upon these party peculiarities, so that whether you approach a Roman Catholic or an Episcopalian, a Presbyterian or a Methodist, a Baptist or a Congregationalist or a Disciple, if he knows anything about his party at all, you will find him sensitive upon his party peculiarities, and in most cases he classifies that sensitiveness as a conviction. Sometimes it may be a conviction; sometimes it may be an opinion. If it is a conviction, he overlooks the fact that his conviction may need revision: if it is an opinion, he overlooks the fact that his opinion may be changed. The result of all this is that secondary things, or things that have nothing to do with salvation, are given a primary and fictitious place and the great fundamentals are neglected.

In a policy that assaults love and misguides conscience there cannot be much hope for the development of spirituality. If nearly two thousand years ago the church at Corinth was unspiritual and carnal in consequence of its divisions, a divided church now must likewise be unspiritual and carnal. There are instances of spiritual personalities in the various communions, but the church as an institution cannot produce spirituality as it has been established to do, because of the chilling atmosphere in which it lives, any more than tulips will bloom in December snows.

The church may raise billions of dollars, build her

denominational colleges around the globe, and erect her denominational churches in every community on the earth, each denomination congratulating itself upon its material prosperity, but she must come to know that so long as these colleges and churches are classified as Disciple, Christian, Episcopalian, Presbyterian, Baptist, Congregational, Roman Catholic, or what not, the policy is a denial of Christ and the principles for which he died and for which he arose from the dead. It is the most insidious attack ever made upon Christianity and will be the most difficult from which Christianity can extricate itself.

After all the question is not, What is the endowment of this denominational college or that denominational college?—whether it be Presbyterian, Disciple or Congregational—but rather, What denominational college can this denominational college ally itself with in order to destroy its denominationalism? Its poverty is not its poison. The poison is its denominationalism. Every denominational college in America ought to exercise the courage to interdenominationalize itself for the sake of Christ and the glory of his kingdom. The same principle applies to denominational journals. The strength of a denominational paper is its loyalty to denominational traditions. When we turn from the past with its history of mingled good and bad and face the future with its possibilities we will discover that most of our denominational traditions are to be abandoned for new foundations of a future world. God was with Moses, but God is here. We must not go backward; we must go forward. God will guide us through these crises as he guided Moses through the crises of his day if we commit our lives to his leadership.

CHURCH FOLLOWS SECULAR HEAD

These are serious times in spite of the hilarity that frequently pervades church conventions and meetings. The church has influence, and a great influence, in spite of its departure from the way of truth; but it is not competent in its divided state to find the way to world leadership. In a great national crisis she follows closely behind the politician, irrespective of what his mandates may be. In the American Civil War the church of the South followed after the southern politician, as the church of the North followed after the northern politician, and if there had been a western movement, the church of the West would have followed after the western politician. It was largely a question as to the part of the country in which one lived, rather than of the great ethical principles and spiritual possibilities. This is the case in every war. The Bishop of Oxford said in 1918, "Jesus both rejected and refused to associate himself with the current patriotism of His nation and positively laid the basis of universalism in His dealings with mankind." Internationalism, interdenominationalism, brotherhood are realities to be experienced by the whole church as they are now experienced by a few. Until then we cannot expect the church to go to any of these great tasks any more than we would expect a boy in the grammar school to assume the place of teacher in a university.

We must face the fact of the wrongs that are in the world and understand the possibility of the growth out

of what we are into what we ought to be. We must recognize that the possibility of this growth lies along ethical and spiritual lines, which can only be attained through genuine repentance and by adjusting our lives to the divine will. This calls for self examination, humility, courage, faith and sacrifice which will stagger at neither the magnitude of the task nor its perils.

The Cure for Present Unrest

Ernest Bournier Allen

THERE are fifty-four automobile smash-ups in the United States every hour. This is nearly one every minute. No wonder the automobile business is good when 500,000 are put out of commission every year, besides those lost through ordinary wear and tear. Brakes and chains are important and a firm hand at the wheel. There are vastly more *moral* smash-ups in the United States every hour! These are immensely more costly. Life and happiness are involved—and future generations. A man or a child is worth more than a machine. Both need brakes and chains and particularly do they require sympathetic guidance. If the world is to be protected against moral catastrophe we must give heed to the present situation and find a way to cure it.

Today the country faces innumerable and costly strikes. There is a shortage of 4,000,000 workers. There are five times as many skilled laborers leaving the country as are entering. Italy and Greece are paying the fare for the return of their citizens. Australia and Chile offer land and capital to prospective immigrants. Europe is starving and the prospective wheat crop of the United States is smaller by millions of bushels than for two years. The red spectre of Communism is racing round the world. There has been an international scramble after the war's wreckage. Old crimes have been perpetuated. The dragon's teeth have been sown again. America's practical refusal to share in the task of world reconstruction is as shameful as it is tragic. When we recall what Guizot wrote regarding the causes of the French Revolution, we are startled at the similarity of conditions in our own time. There is a wave of attention to superficial types of semi-religious thought. Many people have lost confidence in present leaders. Crime is rampant. The love of pleasure holds sway. The imports of luxuries into the United States were \$500,000,000 more last year than in 1918 and there was an increase of \$150,000,000 in April this year over the same month last year. Treasury experts estimate that the people of the United States will spend \$15,500,000,000 on luxuries this year.

MANY PANACEAS

What is the cure for the present unrest? There are many panaceas offered. This is the golden hour of the fakir and the freak. Every half-baked theory—economic, social, educational, religious—gets its wide following. We have been drenched with diseased sentimentalism, cynicism and palaver. Never before was destructive criticism more tolerated, more profitable, more vocal. It is a

day for the Christian to rise and proclaim the truth. A writer in the current Atlantic insists that the chief forces of the age are no longer national, but international. He names as the greatest of these, the Internationale of Labor; the other two forces are Capital and the Church, and the latter he thinks is fast losing its importance. He names a fourth force which he thinks is the only one that will win. It consists of the influence of the best, the most enlightened, the most well-meaning gentlemen of the world. But such gentlemen, as present history shows, are divided in their purpose and often as critical as they are versatile. We cannot be sure what well-meaning gentlemen will do or whether they will act according to the dictates of spiritual rather than commercial mandates. Count Keyserling's argument has this flaw in it; the "gentlemen" to whom he alludes have thus far been under the influence of caste, creed, lineage or privilege.

What we need today is an uprising of those who believe in God as the moral sovereign of the universe and in the program of Jesus Christ for a new civilization. In God we have law! Here is potential restraint, the brakes which will keep the world from skidding into disaster. Natural laws are the plans of God. They make a dependable world. Spiritual laws are the plans of God. They make a safe world. The law of God is love. Men must look out for their neighbors as they look out for themselves. This is the heart of religion in its application to our fellows. It is not in vain that Jesus Christ, as Professor Bosworth says, "has set forever in human thought the vision of a civilization in which *each* man in *every* nation shall wish for *all* men in *all* nations such a fair chance at all good things as a man would like his brother to have." This is the message of the church, a message which needs the reinforcement of good men and women everywhere. Therefore Dr. Cadman well says: "No sane man or woman who does not desire spiritual famine to fall upon the race, or saints to perish while the wicked flourish, will oppose the church."

SALVATION THROUGH THE CHURCH

The message of the church is supplemented by the remarkable manifesto issued by the Premiers of the British Empire, and Mr. Frank A. Vanderlip, President of the National City Bank, New York, who says the way back to normal economic conditions is a *moral* issue, involving sacrifice and service. Mr. Babson, in a current statistical and economic report, says, "*we must all be born again*, whether wage earners or employers; we must substitute the desire to serve for the desire to get; substitute faith for fear and service for covetousness; and remember that by the law of spiritual reaction we get what we give and are treated as we treat others." The President of the Massachusetts Institute of Technology declares that "if salvation is to come to the world it must come through the church." Governor Coolidge of Massachusetts says tersely, "the community without religion goes to pieces." And Hamilton Holt, editor of the Independent, says, "the biggest thing in the world today is religion. On religion depends conduct. On conduct depends usefulness, happiness and success." When business and governmental leaders

unite in emphasis upon religion as a cure for unrest, for social and industrial ills, and for an intolerable world situation, neither the church nor her ministry can be said to be prejudiced in reiterating their emphasis.

CHURCH LACKS NERVE

For this reason the call comes to the church today to furnish the money, the men and the essential spirit with which to carry out the great and international campaign for brotherhood. "What the church lacks," as Silvester Horne said in 1913, "is not so much spirituality as *nerve*. We are afraid of our own proposition. We refuse to stand on the full platform of Christ. We are too timid." In every church, in every age, there have been such sweet but timid souls! There are many encouraging signs that we have a higher average in the new day. Shakespeare makes Macbeth say of Banquo:

'Tis much he dares,
And to that dauntless temper of his mind
He hath a wisdom that doth guide of his valor
To act in safety.

A combination of Banquo's wisdom and valor we need today. While everybody knows that salvation is not secured by money it is as incontestable that the resources of Christian people belong to God, that stewardship involves sacrificial giving, and that the costs of the Kingdom are immeasurable today. The stupendous sums raised by various branches of the church are at once a hope and a challenge. They will enable the church to exercise economic justice toward its workers, and to prove it can be rich without becoming rotted with self-satisfaction, luxury and pride. All churches must join hands in making expenditures as sacrificial and cooperative as giving has been. Competitive church administration is as disastrous as competitive armament. It is the same thing in another form. National safety and world stability for generations are involved. I believe the church will rise to her task and with fresh devotion to her Lord hasten the coming of his Kingdom in the hearts of men everywhere.

LEADERSHIP IS NECESSARY

There is a dearth of leaders for our churches. Hundreds of pastors, called out of regular work by the war, have continued with the Y. M. C. A., with relief organizations, or gone into various forms of interchurch work. The stream of men going into the ministry has been dried up or deflected. Our seminaries have fewer men in them than for a period of years, and the total is far below the demand. Thousands of churches are without leadership. Unprecedented economic conditions are forcing men who would gladly stay in the ministry into other occupations in order to support their families. When the church cries out for social and economic justice she must also practice it. Unrest cannot be cured when the prophets of God are silenced. If ever the world needed sane and courageous leadership it is now. Judgment begins at the house of God. If we starve and discourage leadership at the sources, we shall get no harvest at the end. Christian homes and our churches must set themselves steadily to stem the tide of young life which flows away

from the ministry and from missionary service, by giving evidence of determination to furnish equipment and support commensurate with the need. "How can the people call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? *And how can they be sent unless they are decently supported?* The church has the message. Her leaders are needed. The support of her life is a patriotic and religious duty. Unrest will continue and deepen until the voice of God is adequately heard in the land.

The finest asset of the church lies in her unseen re-

sources. For after all, the unseen things are eternal. They remain! It is still possible to capitalize in grossly material things the values which inhere in faith, hope and love. "The street" is right in counting character as one of the assets of business. It is materialism's inevitable tribute to the spiritual. In spite of the danger attending financial drives, in spite of the shortage of men, in spite of the world tragedy whose awful shadow is still upon us, the church has still the cure for unrest—a God who cares and loves, a law imperative, just and universal, a program which alone can usher in the new civilization, world brotherhood and peace, and all that great hearts have seen in the Kingdom of God!

Symbols and Sacraments

By Von Ogden Vogt

THE artist has usually used one of two methods. He has begun with an idea and then selected some specific object to represent his idea; or he has looked upon an object in such a way as to see its ideal significance. In the one case we see his idea objectified, in the other the object idealized. These methods are Classicism and Romanticism in the history of the arts. In religion, they are Symbolism and Sacramentalism.

Almost everyone will readily think of examples of this fact. A mural decoration in a court house, for instance, begins with a conception of the majesty of the law and portrays the theme by a series of figures intended to symbolize it. Statues, paintings, tableaux, certain novels, certain music or other works of art definitely represent "Justice," "Peace," "Autumn," "War," "History." Such works are Scopas' "Demeter," most of the early Italian Madonnas, Breton's "Gleaner," Rodin's "Hand of God." Other works seem not to have been conceived in this generic manner. They rather picture some specific object, call our notice to the object that we may look upon it until we see that it is infinitely significant. Such objects are "The Dying Gaul," a bowl of "Roses," "Gleaners," as Millet sees them, "Burghers of Callais," persons in the "Spoon River Anthology."

TWO POINTS OF VIEW

I am not here entering a fine or elaborate discussion of these facts, not attempting to catalog the arts. Perhaps innumerable works of art do not fall under either of these categories. I am not here discussing decorative, realistic, lyrical or other sorts of beauty. But a very large part of all the art objects of the world have been fashioned by one of these two processes. In the one case a great conception of universal range, of far and high reality or import, is communicated by near and specific representation. In the other case, the seer asks us to look upon a near and familiar object, and so portrays that object that we too may see that it is more than it seems to be, investing it with import and significance high and universal.

Browning's "Fra Lippo Lippi" describes the effort of the Italian painter's mind to change from one method to the other.

Suppose I've made her eyes all right and blue,
'Can't I take breath and try to add life's flash,
And then add soul and heighten them threefold?
Or say there's beauty with no soul at all—
(I never saw it—put the case the same—)
If you get simple beauty and naught else,
You get about the best thing God invents:

But why paint these
Just as they are, careless what comes of it?
God's works—paint any one, and count it crime
To let a truth slip.

How much more,
If I drew higher things with the same truth!
That were to take the Prior's pulpit-place,
Interpret God to all of you!

Religion has always and must always use both of these methods. Symbolism in religion is of the nature and of the perennial need of the classic method in art. The person who claims to have no interest in symbolism talks nonsense. He cannot read the morning paper—for every word is a symbol. He could not sing The Star Spangled Banner. Some sort of symbolism is necessary to communication of any kind. Heightened and pictorial symbolism is necessary to vivid and forceful communication. The theatre, the army, the government, the commercial world all make constant and varied use of symbols to remind people of their existence and character. Religion also must communicate itself by powerful and beautiful symbols. Even those who do not take kindly to the use of an actual wooden cross upon an altar or gable of a church readily sing "In the cross of Christ I glory," and "O make thy church a lamp of burnished gold." Christianity is represented to the consciousness of millions of people by the sign of the cross. Should Constantinople again fall under the governance of Christian powers, it will be symbolized in the East by the taking down of the crescent from the ancient church of Haggia Sophia and the raising of the

day for the Christian to rise and proclaim the truth. A writer in the current Atlantic insists that the chief forces of the age are no longer national, but international. He names as the greatest of these, the Internationale of Labor; the other two forces are Capital and the Church, and the latter he thinks is fast losing its importance. He names a fourth force which he thinks is the only one that will win. It consists of the influence of the best, the most enlightened, the most well-meaning gentlemen of the world. But such gentlemen, as present history shows, are divided in their purpose and often as critical as they are versatile. We cannot be sure what well-meaning gentlemen will do or whether they will act according to the dictates of spiritual rather than commercial mandates. Count Keyserling's argument has this flaw in it; the "gentlemen" to whom he alludes have thus far been under the influence of caste, creed, lineage or privilege.

What we need today is an uprising of those who believe in God as the moral sovereign of the universe and in the program of Jesus Christ for a new civilization. In God we have law! Here is potential restraint, the brakes which will keep the world from skidding into disaster. Natural laws are the plans of God. They make a dependable world. Spiritual laws are the plans of God. They make a safe world. The law of God is love. Men must look out for their neighbors as they look out for themselves. This is the heart of religion in its application to our fellows. It is not in vain that Jesus Christ, as Professor Bosworth says, "has set forever in human thought the vision of a civilization in which each man in every nation shall wish for all men in all nations such a fair chance at all good things as a man would like his brother to have." This is the message of the church, a message which needs the reinforcement of good men and women everywhere. Therefore Dr. Cadman well says: "No sane man or woman who does not desire spiritual famine to fall upon the race, or saints to perish while the wicked flourish, will oppose the church."

SALVATION THROUGH THE CHURCH

The message of the church is supplemented by the remarkable manifesto issued by the Premiers of the British Empire, and Mr. Frank A. Vanderlip, President of the National City Bank, New York, who says the way back to normal economic conditions is a moral issue, involving sacrifice and service. Mr. Babson, in a current statistical and economic report, says, "*we must all be born again*, whether wage earners or employers; we must substitute the desire to serve for the desire to get; substitute faith for fear and service for covetousness; and remember that by the law of spiritual reaction we get what we give and are treated as we treat others." The President of the Massachusetts Institute of Technology declares that "if salvation is to come to the world it must come through the church." Governor Coolidge of Massachusetts says tersely, "the community without religion goes to pieces." And Hamilton Holt, editor of the Independent, says, "the biggest thing in the world today is religion. On religion depends conduct. On conduct depends usefulness, happiness and success." When business and governmental leaders

unite in emphasis upon religion as a cure for unrest, for social and industrial ills, and for an intolerable world situation, neither the church nor her ministry can be said to be prejudiced in reiterating their emphasis.

CHURCH LACKS NERVE

For this reason the call comes to the church today to furnish the money, the men and the essential spirit with which to carry out the great and international campaign for brotherhood. "What the church lacks," as Silvester Horne said in 1913, "is not so much spirituality as nerve. We are afraid of our own proposition. We refuse to stand on the full platform of Christ. We are too timid." In every church, in every age, there have been such sweet but timid souls! There are many encouraging signs that we have a higher average in the new day. Shakespeare makes Macbeth say of Banquo:

'Tis much he dares,
And to that dauntless temper of his mind
He hath a wisdom that doth guide of his valor
To act in safety.

A combination of Banquo's wisdom and valor we need today. While everybody knows that salvation is not secured by money it is as incontestable that the resources of Christian people belong to God, that stewardship involves sacrificial giving, and that the costs of the Kingdom are immeasurable today. The stupendous sums raised by various branches of the church are at once a hope and a challenge. They will enable the church to exercise economic justice toward its workers, and to prove it can be rich without becoming rotted with self-satisfaction, luxury and pride. All churches must join hands in making expenditures as sacrificial and cooperative as giving has been. Competitive church administration is as disastrous as competitive armament. It is the same thing in another form. National safety and world stability for generations are involved. I believe the church will rise to her task and with fresh devotion to her Lord hasten the coming of his Kingdom in the hearts of men everywhere.

LEADERSHIP IS NECESSARY

There is a dearth of leaders for our churches. Hundreds of pastors, called out of regular work by the war, have continued with the Y. M. C. A., with relief organizations, or gone into various forms of interchurch work. The stream of men going into the ministry has been dried up or deflected. Our seminaries have fewer men in them than for a period of years, and the total is far below the demand. Thousands of churches are without leadership. Unprecedented economic conditions are forcing men who would gladly stay in the ministry into other occupations in order to support their families. When the church cries out for social and economic justice she must also practice it. Unrest cannot be cured when the prophets of God are silenced. If ever the world needed sane and courageous leadership it is now. Judgment begins at the house of God. If we starve and discourage leadership at the sources, we shall get no harvest at the end. Christian homes and our churches must set themselves steadily to stem the tide of young life which flows away

from the ministry and from missionary service, by giving evidence of determination to furnish equipment and support commensurate with the need. "How can the people call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? *And how can they be sent unless they are decently supported?* The church has the message. Her leaders are needed. The support of her life is a patriotic and religious duty. Unrest will continue and deepen until the voice of God is adequately heard in the land.

The finest asset of the church lies in her unseen re-

sources. For after all, the unseen things are eternal. They remain! It is still possible to capitalize in grossly material things the values which inhere in faith, hope and love. "The street" is right in counting character as one of the assets of business. It is materialism's inevitable tribute to the spiritual. In spite of the danger attending financial drives, in spite of the shortage of men, in spite of the world tragedy whose awful shadow is still upon us, the church has still the cure for unrest—a God who cares and loves, a law imperative, just and universal, a program which alone can usher in the new civilization, world brotherhood and peace, and all that great hearts have seen in the Kingdom of God!

Symbols and Sacraments

By Von Ogden Vogt

THE artist has usually used one of two methods. He has begun with an idea and then selected some specific object to represent his idea; or he has looked upon an object in such a way as to see its ideal significance. In the one case we see his idea objectified, in the other the object idealized. These methods are Classicism and Romanticism in the history of the arts. In religion, they are Symbolism and Sacramentalism.

Almost everyone will readily think of examples of this fact. A mural decoration in a court house, for instance, begins with a conception of the majesty of the law and portrays the theme by a series of figures intended to symbolize it. Statues, paintings, tableaux, certain novels, certain music or other works of art definitely represent "Justice," "Peace," "Autumn," "War," "History." Such works are Scopas' "Demeter," most of the early Italian Madonnas, Breton's "Gleaner," Rodin's "Hand of God." Other works seem not to have been conceived in this generic manner. They rather picture some specific object, call our notice to the object that we may look upon it until we see that it is infinitely significant. Such objects are "The Dying Gaul," a bowl of "Roses," "Gleaners," as Millet sees them, "Burghers of Callais," persons in the "Spoon River Anthology."

TWO POINTS OF VIEW

I am not here entering a fine or elaborate discussion of these facts, not attempting to catalog the arts. Perhaps innumerable works of art do not fall under either of these categories. I am not here discussing decorative, realistic, lyrical or other sorts of beauty. But a very large part of all the art objects of the world have been fashioned by one of these two processes. In the one case a great conception of universal range, of far and high reality or import, is communicated by near and specific representation. In the other case, the seer asks us to look upon a near and familiar object, and so portrays that object that we too may see that it is more than it seems to be, investing it with import and significance high and universal.

Browning's "Fra Lippo Lippi" describes the effort of the Italian painter's mind to change from one method to the other.

Suppose I've made her eyes all right and blue,
Can't I take breath and try to add life's flash,
And then add soul and heighten them threefold?
Or say there's beauty with no soul at all—
(I never saw it—put the case the same—)
If you get simple beauty and naught else,
You get about the best thing God invents:

But why paint these
Just as they are, careless what comes of it?
God's works—paint any one, and count it crime
To let a truth slip.

How much more,
If I drew higher things with the same truth!
That were to take the Prior's pulpit-place,
Interpret God to all of you!

Religion has always and must always use both of these methods. Symbolism in religion is of the nature and of the perennial need of the classic method in art. The person who claims to have no interest in symbolism talks nonsense. He cannot read the morning paper—for every word is a symbol. He could not sing The Star Spangled Banner. Some sort of symbolism is necessary to communication of any kind. Heightened and pictorial symbolism is necessary to vivid and forceful communication. The theatre, the army, the government, the commercial world all make constant and varied use of symbols to remind people of their existence and character. Religion also must communicate itself by powerful and beautiful symbols. Even those who do not take kindly to the use of an actual wooden cross upon an altar or gable of a church readily sing "In the cross of Christ I glory," and "O make thy church a lamp of burnished gold." Christianity is represented to the consciousness of millions of people by the sign of the cross. Should Constantinople again fall under the governance of Christian powers, it will be symbolized in the East by the taking down of the crescent from the ancient church of Haggia Sophia and the raising of the

cross on the noble dome. Symbolism is not of course confined to the instrumentality of physical objects but includes also the use of great symbolic conceptions. A creed is not the faith itself but a symbol of the faith. In his religious teaching, in his attempt to make God conceivable and real and near to ordinary people Jesus was constantly using the symbol of fatherhood. The inventor of new and true symbols of the truth is a great benefactor.

SYMBOLS POWERFUL BUT INADEQUATE

If symbols are powerful, they are also weak and inadequate. No symbol can present the fullness of the reality. No particular can contain all the nature of the universal it seeks to represent. It is useful, however, and true, if it leads in the right direction, if its partial and pale reflection is correct so far as it goes.

And if symbols are powerful they are dangerous. They tend to take the place of reality. They tend to become idols. They are likely to attract the devotee to themselves, failing to lead him on to the larger realities they stand for. No one denies this danger, but no strong man or no vitalized community has ever been disposed to reject powerful and useful instruments because they were dangerous. The surgeon's knife may be used for murder, but it must still be kept sharp as an instrument of good. Human passions are dangerous, human liberties are dangerous, but for their several possibilities of good we value them all. If you want an instrument of power you must risk an instrument of danger, understand it, master it and use it aright.

If the symbol is at times likely to take the place of the reality, there is also a sense in which the Reality does reside in the symbol. A soldier on patrol duty, guarding whatever he is set to guard, might well say, "Strike me and you strike the United States." Christians have always conceived of Christ as the great symbol of God but also have always conceived of God as being in some profound sense in Christ. To reject him is to reject the Father, to see him is to see the Father. With this suggestion, we turn to the other side of the artistic and religious method.

PROTESTANT SUSPICION OF SACRAMENTS

As the artist portrays a particular object, lifting it into its universal import, so the religionist performs a specific act which he calls a sacrament. Protestants in general do not have a very clear conception of what a sacrament is. We do not understand the meaning of the word and we are suspicious of it. Certainly it is used oftentimes to mean something entirely foreign to our whole conception of religion. Possibly the word should be entirely discarded, as being obscure and misleading. Possibly also, there are important meanings in it which we have forgotten or undervalued.

To begin with, the word is derived from the same root as the word sacred, itself only slightly less obscure in our thought. Yet we do recognize the necessity of making some distinction as between sacred and secular. If in some sense all things are sacred, the result of attention to this side of the truth is really to conceive of all things

as merely secular. There are many conceptions together with the words which represent them which merge into each other or which are simply the opposite sides of the same shield. Nevertheless, the shield has the two sides. A sacred thing is a thing dedicated, belonging to God, partaking of the nature of divinity. A sacramental act is an act of dedication. In some sense the converse is true, that every act of dedication is a sacrament, because it partakes of the nature of divinity. There are things in human life which ordinary men generally feel to be sacred, holy, beyond caviil, inviolate. The burial field of heroic warrior dead is somehow sacred soil. The birth chamber is a sacred place. A great vow is a sanctified thing such as the "Oath of the Tennis Court," the Declaration of Independence which pledged "our lives, our fortunes, and our sacred honor." The giving of self to serve a cause, the laying down of life for another, the self loss, peril, and pain of motherhood—these are sacred things, in some sense the manifestation of divinity in human life, in some sense placing the devotee beyond praise or blame. In a slightly more restricted sense any conscious and formal act of dedication is sacramental, such as the mutual vows of marriage. If the dedication is to God it becomes a definite sacrament.

THE SACRAMENT OF BAPTISM

It is a religious view to hold that God is literally present in the sacrament. A human being in the act of consecration, putting forth the spiritual effort of self offering, is then and there God-like, then and there he partakes of the nature of divinity, then and there he has God in him, and is seen to be God possessed. As the artist portrays a particular object to help us see that it is more than it seems to be, so the priest draws his people to the performance of an act in which they are seen to be not only human but divine. In the sacrament of Baptism the child is dedicated to God; his life is seen to be of divine as well as of human origin; he is recognized as belonging to God as well as to his parents, the state, or to himself. His parents dedicate themselves to the task of bringing him up in the "nurture and admonition of the Lord." They are seen to be not merely and physically father and mother but priests of God entrusted with a holy office.

In view of the paucity of ritual material amongst the Protestant churches, and of the difficulties in the invention of new exercises instinct with deep and moving meaning, it may be well to consider increasing the number of sacraments. Perhaps certain others of the traditional seven could be reestablished. Perhaps two sacraments should be developed out of the present usages connected with the sacrament of Baptism. It would simply involve our all becoming Baptists in the matter of the restriction of that sacrament to believers only. It would constitute a more notable form to mark the matured acceptance of the Christian life and thus go far, as the Baptists have always held, to safeguard the purity of the church and its regenerate life. If this were done, we should still stand greatly in need of a sacrament of Christening to take the place of infant Baptism. Such an act, to mark the Christianizing or the inclusion of the child in the Christian

community, the recognition that it belongs to God and the vow of responsibility for its Christian nurture, would constitute as at present a beautiful and holy presentation.

In the formal sense, a sacrament has an outward as well as an inward side; it includes physical elements. There is nothing especially mysterious about the nature of the elements, except in so far as the nature of matter in general is mysterious. Nor is there anything exceptionally mysterious about the nature of the influence or purpose of the material elements, except as the nature of all sensational influence is mysterious. The formulas that are spoken, the water that is used, both physical act and material element, these call for, signify, and express the inner effort and act of the spirit. And if they do so successfully, then God is in the sacrament. If the outward acts, elements, or symbols do not serve to produce any motion of the spirit either in the heart of the priest or of the people, then no sacrament has occurred, and no grace of God imparted.

It is only by long association that many have come to regard the material element as sacred. To the Protestant experience, the material element is essentially only a matter of artistry, a symbol, an idealization. The use made of the material element is not a matter of artistry but a sacrament in which divinity is present. In other words, the view of many Protestants that God is not in the sacrament is not the view that I am here expressing. The conception here set forth is that divinity is actually in the sacrament, as being in the souls of the persons performing the religious act which we call the sacrament. But this view excludes the conception that divinity is in any sense extraordinarily resident in the material elements. Of course our conclusion comes from our definition. Otherwise define a sacrament and you must otherwise conceive the elements. Or begin with another conception of the outward form and it would be difficult to define the sacrament in our manner as a dedicatory religious act of persons.

THE EUCHARIST

The sacrament of the Eucharist is more complicated and so more mysterious than any other. Just as with some works of art it is difficult to decide whether we have the idea objectified or the object idealized, so here we halt between the symbolic and mystic conceptions. Both are involved. If even in Protestant feeling the strictly symbolical is minimized and merged into the sacramental or mystical, it is not difficult to see how the Romanist has confused the self-offering of the devotee with the formal offering of the elements, taking the elements out of the realm of symbolism into that of idealization and transubstantiation.

It is essentially the same point of view, often expressed by Protestants when they refer to the actual bread and wine as "the sacrament." In our view these elements are not the sacrament but the symbols idealized to call forth and assist the inner and profound sacramental act. In whatever sense sanctity may be said to attach to the elements according to the practice of some after they

are set apart and thus consecrated, in actual usage amongst the reformed churches, the prayer of "consecration" expresses only a slight interest in the setting apart of the elements and a deep interest in the consecration of persons.

The abundant danger of this view is that of subjectivity and informality; the danger of placing a too slight value upon the external and formal administration, and the danger of a merely humanized experience. We do not sufficiently believe in or expect an actual visitation of divinity in the sacrament, thinking rather of the experience as our own. And so thinking of the experience as our own production we have too little considered the powers of the church and of the formal administration.

There is an objective value in the historic sacraments. The nature of the spiritual life in a material world is ever a profound mystery. The nature of human salvation and sanctification is mysterious. One of its problems Mr. Hocking has stated thus: "To be disposed to save others we must first be saved ourselves; yet to be saved ourselves, we must be disposed to save others." This is the perpetual dilemma of salvation. If not a vicious circle, it is a circle outside of which it would seem many men stand. The sacraments are administered to break the circle. The sacrament bears the burden of initiation. It is not complete without the actual presence of God to give power to carry out the dedication that has occurred. But the power to make the dedication is lacking without the divine presence, and this visitation cannot come without humility. But even your humility you cannot produce of yourself. It is induced in you by your appreciation of something outside that makes you humble. This is the function of the material elements and the formal administration of the sacrament. They are symbols which bring near to you and represent the sacrifice of Christ. Through them you are helped to "be in contact with the real and living Christ." That contact begins in you a process of divinization which is partly your act of consecration and partly the action of the divine grace towards you and within you. "What we consecrate, God will sanctify." The transubstantiation which occurs is not that of the material elements, but a real transubstantiation of persons, a real change of human nature into divine nature. This is the essential miracle. It is this experience of the satisfaction of spiritual hunger, the transformation of pain, the purification, dedication and so the sanctification of heart and mind, which has enabled unnumbered Christian mystics to say that they have partaken of the "blessed sacrament" "to their comfort."

RELIGION SUPPLIES ENERGY TO LIVE BY

Religion always offers more than ideas, and more than moral precepts; it supplies the energy to live by. It cannot be described in terms of truth nor in programs of right conduct, but rather and chiefly in manifestations of power. It is for this reason that Miss Harrison has emphasized the likeness of the latest and highest evolutions of spiritual experience with the most primitive. The magic of savage religion, if it could be called religion, was operated in the interests of power, power in war, power over

private enemies, power over the gods, or the power of the gods. Of not very different sort are and should be the highest religious exercises. They are religious acts, performed in the sense of weakness and need, to gain the vitalizing forces of the great unknown "power not ourselves." The world of the unknown is larger than the known. Known forces we can begin to understand and to manipulate; it is the vast unknown with which we must come to terms. It is this which leads Miss Harrison to suggest that our gods become non-religious by becoming known. She little regards the ritual of eikonism, that is, the worship which centers round a too clearly defined and represented deity. She more highly values the ritual of aneikonism, as being like magic, aimed at the control of the unknown forces, of things that are, by a sacramental and mystical union with the highest. Eikonism is symbolism; aneikonism is sacramentalism.

Two things, therefore, I am trying to suggest; that religion must use symbols—definite, concrete represen-

tations—to set forth what it knows or definitely believes; and that it must use sacraments as exercises of personal consecration to the highest reality, whatever that reality is, however much unknown, that the presence and power of divinity may become more fully operative in human life. The first usage is merely artistic, the embodiment of ideas in objects, after the fashion of all Classic artists. Such embodiments may be in the form of pictures, or creeds, or more familiar concepts, or statues or classic music, or the elements of a sacrament. By all these forms, fairly clear ideas are objectified and symbolized. The second usage quickly becomes more than artistry, more than the idealization of particular objects. The Romantic artist portrays objects so that we can see them in all the reaches of their relations, idealizing them. Religion takes hold on a man by a sacrament and not merely idealizes him but transforms him into the ideal. The process is carried out of the realm of artistic idealization into that of religious trans-substantiation.

The Church's Social Evangel

THE world is in a moral sag. The forces of materialism and selfishness are in the ascendant as a reaction from the war. The law of action and reaction applies to the moral forces as it does to the material and economic forces in the world. We reached great heights of moral idealism during the war. That is, the forces of moral idealism reached great heights and, for the time, were in the ascendant. But the powers of pagan materialism were never dead, nor did they sleep while ideals reigned. They profited on war goods and munitions; they played the slacker while others fought; and they laid deep schemes for dominating the peace conference.

Ideals carried the war through, but war is a poor medium for idealism. Idealism uses force with great danger to itself. War is a serpent in the fairest and most generous of bosoms. There was no other way in the past war. The issue was not of our choosing; it was forced upon us. If those who, on both sides, had worked up the complex of selfish interests in the name of imperial ambitions and economic advantages could have been compelled to fight it out, Christian men might have stood aloof and cared for the wounded. But there was no such alternative. The selfishness in the pagan statesmanship of the past half century carried with it, in its organized statecraft, all the rest of the world. We were engulfed, like men in a storm or a fire, and all were compelled to come to the rescue.

Men went out in a sense of lofty idealism to fight. Then the very weapons they were compelled to use robbed them of their ideals. It is more than human nature can compass. The fine idealism that marched to save the world could not maintain itself in many souls when the day's work was that of blood and slaughter. Democracy suffers a demoralizing shock when it is organized into a military machine. The Lord God cannot contend with the Archangel Michael's weapons. The Christian man can contend in a Christian way with his personal enemies, dying a martyr if needs must be, rather than use the devil's weapons, but he cannot leave the innocent to die as martyrs when it is within his power to protect and save them. Thus nations and civilizations cannot do what individuals can do, and Christian men must use the only weapons the brutal forces of domination recognize. Thus war undoes Christian civilizations and until civilization itself is Christianized the individual Christian is caught in the net and drawn by the brutal forces of militarism.

The Church and International Relations

Before the war the churches were busy building up themselves. The form of action adopted was that of blindly building up the various sectarian establishments, each for itself, in the confident faith that, as the church preached salvation, the world would be saved if each in its own way proclaimed its faith. Denominations with members or branches in more than one country held pan-denominational conventions but only to promote pan-denominationalism. Never did the church as a whole make any constructive effort to make its founder King of Kings. Societies of Christian men met across national lines, but they represented only a spirit of things. The war caught a company of them in Geneva, but they were blown down like a leaf in a hurricane. The age-old powers of imperial selfishness were rooted in European history and these forces of idealism were as early spring blossoms. In no land was there a church or any other organized force of Christian conscience that could be made articulate. Organized Christianity had never contemplated furnishing a conscience for international relations, or any other type of relations beyond that of a man to his personal neighbor, and even that was restricted severely to the old codes of individualism.

We may be able to analyze that old remissness and to account for it on social and psychological grounds, but after this cataclysm we cannot be excused if we continue to neglect the Christianization of international relations. If the churches cannot rise above their sectarian shibboleths and their narrow claims of this, that and the other one that they alone truly represent Christ, and all together really represent him as the Prince of Peace, there is no hope but that the civilization he should dominate will again be dragged into disaster. The subtle drugging of conscience is even now being done. In every land men are being enlisted for selfish national causes against the good will of mankind. Our secular newspaper and magazine columns are filled with so-called "practical" contentions over oil fields, spheres of influence, trade and military advantage, and most of our church press is interested in promoting denominational affairs to the exclusion of ways and means for fusing the minds and hearts of Christian men into the larger brotherhood of mankind. We promote ecumenicals to discuss historic contentions in religious metaphysics and to

seek ecclesiastical ententes when we should be arranging for an organization of the conscience of Christians in every land against all war. While we talk, preach in isolated pulpits and write of it in independent journals, the selfish powers of trade and nationalism organize their forces for advantage. Our messages are wafted like toy balloons on any breeze that blows. They glitter beautifully in the sun, while the selfish forces of materialism and cynical disbelief in a Kingdom of God organize to continue the old exploitive methods that have again and again produced the desperation of war. We must prophesy indeed, but we must organize the conscience of mankind or soon again bloody Mars will drag the Prince of Peace into rapine and slaughter.

* * *

The Church and Industrial Relations.

The war was won by force. The multitudes who used it to win were all too often made partisan to it as the only means of winning any cause. They went out to fight for democracy. Many came home convinced that it was much more a battle against autocracy than for democracy; that is, they have assumed a negative attitude: they are less concerned in idealistic democracy than they are with getting their share of that which the autocrats possessed. Russia is the extreme example. One dictatorship is substituted for another and the so-called lower class takes over all the powers that once belonged to the bureaucracy. French imperialism is in the ascendant. It is not concerned about future amity between two great nations that should live in fraternal relations. It seeks to dominate by force as did its great rival. Lord Robert Cecil threatens to break with the government in London unless it changes its course and sincerely gives the League of Nations a chance to function. So far the League has been largely academic; the real world power is the council of the premiers, and it continues to divide the spoils of war. In this country, where reside the influences that could enforce idealism and demand that the things for which we fought be the determinants in all settlements, the old partizanship plays ball with our responsibilities. The average man is helpless before the machinery that represents him.

The same spirit reaches into our industrial relations. Has the church any message to the corporate conscience that divides the industrial factors into two warring camps? There is an autocracy in industry as surely as there was one in political relations. The spirit that battled against the domination of political autocracy will not longer accept industrial autocracy. Will the church sit helplessly by and see the cynical forces of material power fight it out? Will we be idle spectators while one dictatorship begets another? The corporation autocrat believes in using the power of possession to beat down the contentions of labor. Labor answers with a like faith in no weapon but force. Every time capital wins through sheer power of possession the I. W. W. wins, because it finds its gospel of "meet force with force" more widely accepted by discontented workmen.

* * *

Why Radicals Have Followers

The steel trust won in the recent strike simply because it had the material reserves and the commercial influence to win. It won without reference to any judicial examination of the right or wrong involved. The American Federation of Labor had organized the discontented masses of steel laborers for a peaceful contest. All the old discontent is still there and every feeling of wrong that brought on the strike, and in addition there is the loss of faith in the use of peaceful methods and of the ability of the A. F. of L. to help them win. The result is a wide chance for the radical advocates of the One Big Union idea, with its sabotage and violence, to rally and organize the uncured discontent. In other words, Mr.

Gary begets I. W. Wism and masses of men lose faith in peaceful and judicial methods. Over against this put the newly adopted methods of John D. Rockefeller, Jr. He organizes peace and good will through industrial representation. Every difficulty is submitted to judicial and fraternal conference. The old autocracy that brought war in Colorado a few years ago yields to a method which is a step, at least, toward industrial democracy, and peace reigns in even these troublous times.

There were never so many strikes as now, and there will be more when the depression that is inevitable sets in and labor income leads to procession down the toboggan side. Will the churches sit by and see the forces that believe in material and physical power only fight it out? Are they powerless to organize the conscience for peace and brotherhood? Will they surrender the common judgment of mankind to the loss of faith in aught but violence? Shall we go on promoting denominational advantages, discussing the metaphysics of varying doctrines, preaching poetic things to cultured audiences and continue to stimulate a limited and partisan loyalty while the after-war demons of materialism and selfishness contend for the world we are powerless to save?

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Lord, Our Leader*

THESE are hours when we feel self-sufficient. In such hours we toil with tremendous energy, we fight, we struggle, we attempt large objectives, we burn up energy rapidly. There is impetuosity to our drive, nothing daunts us, we throw off criticism like flakes of snow, we have a feeling of confidence in our own strength. These hours have value only as they are lived in harmony with God's will. Harry Emerson Fosdick calls our attention to the fact that in the thinking and action of Jesus the central theme was the will of God. God cannot have a plan for the whole, without a plan for each minute part. The plan for the house must include a plan for each nail and for each brick. If we have first determined what God's will is; if we are confident that our strenuous exertion is in harmony with His wise plans, then these valiant hours of struggle are noble, but if, on the other hand, we are merely pounding ahead without chart or compass we are apt to be wildly missing the goal.

These self-confident hours of heroic effort are likely followed by other hours when we long to lean back on God as John leaned back upon Jesus at the last supper. Strength has been spent, little seems to have been gained, all our strenuous efforts have accomplished so little, we long for the green pastures and the still waters. It is for such hours and moods that the Shepherd Psalm is written.

There is a great peace that comes from the conviction that God is Sovereign. He is the proprietor of the business, we are only helpers. He carries the load; he lays the plans, he foots the bills, he guarantees success. Too often we seem to act as if the whole responsibility devolved upon us. "Cast your burden on the Lord."

There are times when we need to remember that we are only sheep. God will care for us, he will feed us, he will house us. Our business is meekly to follow, to yield our wills to His. "Our wills are ours—to make them thine"—Jesus had this idea. God cared for the lilies and for the birds? God would surely take care of men. The Rich Fool tried to take care of himself. Mueller with his wonderful orphanages let God take care of him. Our business is to follow, God's business is to provide. A great modern writer says, "Consider how a

* Lesson for June 20, "The Lord Our Leader." Psa. 23.

man may discover just what God wants with his life. He must be willing to do whatever God wills for him; he must be loyal to as much of God's will as he knows; he must ask habitually, not once in a while, What wilt thou have me to do? he must test all his choices by the principles of Jesus; he must tune his conscience and his intelligence by prayer until God can speak through them."

Do you feel that God is backing you: work with your Sunday-school class? Do you feel that God is upholding your church work and that, therefore, it cannot fail? Do you feel that every letter written, every call made, every hour spent in study, every word uttered, every prayer made, every good intention, every good wish released must be blessed of God and is used by Him to promote his kingdom? A great peace comes to the man who has learned this secret. The fret is gone, the load is lifted. We do our best and leave the rest and do not worry. First we are careful to find God's plan for our life, then we seek the plan for each day, then we smoothly move along in the path of His will. We become workers together with God. I remember helping a carpenter once. He had the plans; he knew just how to do each particular thing that came up. It was a pleasure to work with him. God will lead us. God will lay the plan. Our task is to follow implicitly. "He leadeth me."

JOHN R. EWERS.

CORRESPONDENCE

Opium and Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not sure that your paragraph on the opium traffic in your issue of May 27 is historically accurate. You must realize that Britain and China entered into an agreement which meant the gradual ending of opium importation into China from India. Consequently the statistics which you quote of 1916-7 are no longer relevant. We Americans must not take a "holier than thou" attitude, when we are exporting dismantled breweries to China, and when, as John Dewey showed in his article of some months ago in the New Republic, morphine manufactured in Philadelphia is sent through the United States mails to Shanghai.

As to Francis Hackett's communication on the Irish question, may I suggest that any fighter for democracy in the British Empire might well study some of the native states of India as well as Ireland. Why do not Indian agitators collect funds for freedom there? Emigration from these states into that part of India under British rule indicates there is more liberty under English rulers than Indian.

Pittsburgh, Pa.

STANLEY A. HUNTER.

Mr. Spargo on Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading "The Futility of Preaching," by John Spargo. I am going to write my first impression of the article. I will of course read the article again, perhaps many times. My impression is that Mr. Spargo in his article stated Simon-pure truths, which he himself wished were not true. He would have preaching different. I think that there is a smoldering desire in the hearts of many good church people for the pulpits of the land to return or rather to adopt a different method of preaching.

For the past two years I have been giving close attention to the kind of sermons that really help my people. I have preached the political-patriotic-social service war-suggested themes, and others, then the pure expository sermon. These expository sermons are the sermons that made the people happiest and I think really fed their souls. All other themes are so many-sided, and as Mr. Spargo says, take so much

research work, which the minister can not give, that it is futile to take the time allotted to the sermon to discuss them.

The passage which you quote on the front page of the "Century" is, I think, an exaggeration. I find the same fault with Mr. Spargo in that statement that he does with the average minister. I think he made a statement that he knows very little about. I am sure there will be much preaching that is more important than the farmer or the school teacher's work. God knows there will be little enough good done by many preachers in the pulpit. But I am sure Mr Spargo did not weigh that statement before he made it.

So, my first impression of the article is that it states for the most part an unpleasant truth, but like most sermons, to make the theme stand out an unpleasant exaggeration has been made. This is a fallacy of most sermons, and when writers and speakers learn to deal kindly, frankly and honestly with themes both will be more potent. So much for my first impression.

ARTHUR DILLINGER.

Salina, Kan.

A Comforting Criticism

Editorial in The Christian Register (Unitarian)

THE FIRST PRIZE

THE FIRST PRIZE for editorial essays on Unitarianism goes this week to the Christian Century, a journal which always ventures just so far in its tepid passion for liberal religion, and then immerses itself in the pool of baptism for both a cleansing and a cooling of its mild mental excursions. It is always cautious with its courage. It is of the household called the Disciples of Christ, who believe in unity after the manner of the lamb's unity with the lion. They say, if Christians will accept baptism by the Biblical formula, as the Disciples do, there will be a reunion for our divisions.

This journalistic champion, which makes much noise like a heretic, and, cleverly enough, never utters a syllable which would disturb the somnolent intelligence of the remotest subscriber, picks up a little item about one of our churches in New Jersey which says it will no longer advertise the name "Unitarian." Then in the soft and omniscient ease of his hallowed domain the editor deduces thus: "There are a number of these 'formerly Unitarian' churches in the country." That is safe enough. Yes, we should say the number is two.

"The Unitarian denomination," he says, "continues to decline in numbers, and never so rapidly as now when the world seems full of radicalism. . . . The Unitarian churches will not all perish; some will wipe out the denominational label, others will find a positive community programme. But it seems inevitable that the historical phenomenon called Unitarianism has seen its day."

[This criticism comforts us, especially the testimony as to our orthodoxy on baptism.—The Editor]

Contributors to This Issue

PETER AINSLEE, D.D., Minister Christian Temple, Baltimore; president Association for the Promotion of Christian Unity; author of "Christ or Napoleon," "God and Me," "If Not a United Church, What?—the last named being just from the press.

VON OGDEN VOGT, a Chicago Congregational minister.

ERNEST BOURNER ALLEN, D. D., minister Second Congregational Church, Oak Park, Ill.

Pastor
Secul

In
world
must
and
The
thori
of th
coun
diti
a liv
teach
farm
ister
has t
Only
recei
mini
natio
ter i
probl
son.
his
has t
Gree
three
Wor
such
have
prog
mini
of li

Refo
Feld

Th
Episc
at C
The
part
has
foll
ing
main
peop
the
form
lish
the
chur
daine
Artic
allow
ciple
pline
Cons
Furt
ed to
Engl

Cong
on U

Th
was
whic
and
alists
tion
lutio
door
ent
Chur
lutio

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Pastors Take Up Secular Work

In the most luxurious age of the world's history, the ministers of religion must follow the example of Paul again and work with their hands for a living. The Interchurch World Movement is authority for the statement that 37 per cent of the ministers in one Pennsylvania county engage in some occupation in addition to their ministerial work to make a living salary. Twenty-five per cent teach school. Twelve per cent are farmers, or have rabbit farms. One minister receives \$150 per year and another has the munificent salary of \$25 per year. Only fifteen per cent of the ministers receive \$1,500, which is recognized as a minimum wage by some of the denominations for a married man. One minister in West Virginia has solved his problem by becoming a marrying parson. His salary is only \$800 a year but his wedding fees are \$1,200, since he has the good fortune to live in a Gretna Green where young couples come from three states. While the Interchurch World Movement has collected many such groups of statistics as these, they have undertaken to develop an adequate program to face out the problem of the minister in these days of the high cost of living.

Reformed Episcopal Church Seeks Fellowship in Mother Church

The southern Synod of the Reformed Episcopal church recently was in session at Christ church, Harlesden, England. The spirit of union which is so much a part of English church life these days has affected them and they passed the following resolution: "This Synod, being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal church with the Established church of England, provided that the ministers of the Reformed Episcopal church are received as clergy duly ordained in accordance with the XXXIX Articles of that church, and that it is allowed to retain its Declaration of Principles unaltered with its doctrine, discipline and worship, as set forth in its Constitution, Canons and Prayer Book. Further, that this resolution be forwarded to the authorities of the church of England."

Congregationalists Act on Union in Scotland

The Scottish Congregational Union was held recently and the two themes which were to the fore were missions and Christian unity. The Congregationalists had three sessions over the question of unity, and at last passed a resolution which, while it does not close the door to union, does not accept the present plan offered by the Established Church of Scotland. The following resolution was adopted: "That the Congre-

gational Union of Scotland, while wishing God-speed to the projected union of the two great Presbyterian churches of Scotland, is constrained to utter, in the name of religious equality and civil justice, its strong protest against any parliamentary settlement which would re-establish the church of Scotland in all its old exclusive privileges, and give it possession of the national religious endowments without national control. It would welcome the opportunity for defining and explicating its attitude in friendly conference with representatives of the churches concerned, and hereby appoints the following: Mr. Henry Brown, J.P., Principal A. J. Grieve, D.D., Rev. Professor Simpson, M.A., Rev. T. Templeton, M.A., Rev. Charles Richardson, M.A., and Mr. John Orr, J.P., to act as its representatives should such an opportunity arise, and to take such other action as may seem desirable." This action of the Congregationalists in Scotland has not been well received by the Presbyterians. The Scotsman, Edinburgh's great daily, makes this rather caustic comment on the above resolution: "The action of the Congregational Union is unfortunate. It does not propose to open up negotiations at the twelfth hour that might lead to union that would include Congregationalism; it only asks for the opportunity to justify its 'strong protest.' The representatives of the conferring churches took ten years to unravel the difficulties confronting them, and to find a way out of the maze created by centuries of conflict; it only asks opportunity at the last moment of showing the leaders of the great churches their mistakes."

Ministers Preach on Road to Hell

The ministry has not lost its fighting spirit as may be seen from the story of certain recent activities in California. There is a city in Mexico just across the border from California which has become a resort for Americans of sporting proclivities. Gambling, drinking and vice of every sort abounds in this city without control from Mexican authorities. The ministers of San Diego recently preached a series of sermons on "The Road to Hell—Tiajuana." An emergency law and order league has been formed and advertising of gambling projects will be controlled henceforth. The ministers are trying to get the federal government to close the border at this point until the vicious joints are broken up.

New Member of Sunday School Committee

There is no gift in the power of the International Sunday school organization to confer which is more coveted than membership on the Executive Committee of the International Association. The members of this committee lay out the lessons which are studied by the

Sunday schools of the western world. Rev. C. R. Stauffer, of Cincinnati, has recently been appointed as a member of this committee representing the Disciples of Christ. He is pastor of Norwood Christian church.

Will Hold School for Rural Ministers

If the ministers do not go to school this summer, it will not be because opportunities are lacking. Two great universities, Harvard and Chicago, are providing courses and a number of summer assemblies are making an appeal to the men of the cloth. The summer school of Defiance College which is in fellowship with the American Christian Convention, is offering courses for rural pastors, in a school which will operate for three weeks. The courses offered are church publicity, every-member canvass, yearly budget, visualized instruction, making the survey, discussion of new rural life literature, conducting a rural life institute, making out a year of church progress. Other courses will deal with evangelism, religious education, church building, and equipment, and rural sociology. One hour each day devoted to home and community problems will be in charge of extension workers from the State Department of Agriculture.

Baptists Will Unite Iowa Colleges

Some denominations find themselves poor by reason of numbers of small struggling colleges. The Baptists of Iowa have had three and under their present program they are uniting the three into one to be called Union College. This will be the last commencement for Des Moines college, the best-known of the constituent institutions. Into the merger there will also go one Presbyterian college, Highland Park College. The Baptists propose to give Union College a strong endowment.

Advertise in a New Place for a Minister

There is a new community church at Bradwoods, Pa., a suburb of Pittsburgh. This church is now seeking a minister and it is seeking him through other than the conventional channels. An advertisement has been inserted in The Survey and it is among the readers of this magazine that the new church hopes to find a pastor.

Community Church Still Retains Unitarian Connection

The declaration of independence of denominational affiliation made some time ago by the Community church of New York which is headed by Rev. John Haynes Holmes, seems to have some limitations to it. This church was formerly a Unitarian church and last winter came to the conclusion that the Unitarian denomination was too conservative for

this liberal church to be affiliated with. Recently, however, the advantages of denominational organization would seem to outweigh the disadvantages for the church in May passed a resolution stating that the Community church is still a Unitarian church.

Dr. Black Has Been in Retirement

For several months past Dr. Hugh Black has been on the island of Jersey. He went to Scotland at the close of the war but found that the demands upon him for public addresses made it impossible for him to write a book that he had in mind. He has been living quietly upon this island and writing a volume that is shortly to appear. He bears a very gracious and eloquent tribute to the man who is pastor in the town where he has been residing. He says: "I have stayed longer than I had intended, being attracted, among other things, by the remarkable preaching of the Presbyterian minister in St. Heliers, the Rev. Robert Scrymgeour. Every Sunday I have traveled five miles to listen to one of his beautiful and gracious messages. During these past weeks I have often thought that the English Presbyterian church must be very rich in men when it can afford to have such a preacher in one of their far outposts. But that congregation has been accustomed to great preaching. The last time I visited the island was twenty-four years ago, when their minister was the Rev. W. B. Macleod, now in Edinburgh. I remember hearing a very powerful sermon from him which I have never forgotten."

Dr. Holmes Undergoes Surgical Operation

Rev. John Haynes Holmes, of the Community church, of New York, and editor of Unity, has recently been compelled to undergo a surgical operation and will be incapacitated for duty for some time, though not in any danger. He has two assistant ministers in his church to whom his duties will be assigned and on the staff of his paper are a number of writers who will take his place.

Will Hold Summer School for Ministers

Ministers themselves need spiritual renewal, and for the ministers of the middle west a school has been provided at Winona Lake this summer under the guidance of Dr. G. Campbell Morgan, of London. A course of four weeks has been arranged for. It is undenominational in character. The instructors will be Dr. Morgan, Dr. Samuel Chadwick, Dr. A. T. Robertson, Dr. F. N. Palmer, Dr. Camden Coburn, and Dr. Charles L. Goodell. The environment of Winona is very pleasant and it is thought many ministers will avail themselves of this opportunity for summer inspiration.

Congregationalists Publish Council Proceedings

The Congregationalists have made it possible for all of their ministers to be

informed with regard to the proceedings of their national body. A bound volume of the proceedings has been issued which is circulated gratuitously within the denomination. The volume contains the Council Sermon by Dr. Raymond Calkins on "The Church and the Social Conscience," and the address of the retiring moderator, Dr. William Horace Day, entitled "Whither?" Dr. Herring, the secretary of the council, has prepared his statistical matter in interesting form, indicating the meaning of his facts as he proceeds. The statistics prove to be quite readable.

Veteran Missionary Celebrates His Centenary

The oldest missionary in Great Britain is a Scottish minister, Rev. John Anderson, M.A., who was a hundred years old on May 10. It is claimed that he is also the oldest missionary in the world. He is reported as being in both physical and mental health and fitness.

Baptists Are Alarmed Over Ministerial Supply

The last Baptist year-book shows that the number of ministers deceased is larger than the number ordained. This takes no account of the losses in minis-

terial ranks by withdrawals. There are less than 400 students in the theological seminaries of the denomination and besides these there are 250 ministerial students in the colleges. It is believed that between 300 and 400 Baptist ministers are being trained in undenominational institutes which provide short courses.

Disciples Missionary Reports Costs in India

Rev. Fay E. Livengood, a Disciples missionary in India, has recently made a report on the high cost of living in India. The various cuts of meat run from six to fifteen cents a pound, eggs are thirty-five cents a dozen and butter seventy cents a pound. The wages of servants have gone up and are now from four to ten dollars a month. While these prices seem very low to us, they represent a large advance over pre-war prices.

Propagates the Federation Idea

Rev. Perry J. Rice, executive secretary of the Chicago Christian Missionary Society, has lately visited the leading cities of Illinois in behalf of the federation idea. He has visited Galesburg, Peoria, Rockford, Freeport, Rock Island, Moline, Urbana, Champaign,

The Congregational Union of England

THE Congregational Union of England recently assembled in Memorial Hall in London, which is hallowed by so many facts of Congregational church history. Dr. A. E. Garvie has been the president of the union the past year and in his address before the union he emphasized the need of standing strongly for religious liberty. In this connection he said, "Religious liberty has been menaced by the treatment of conscientious objectors during the war. It was a keep surprise and a deep disappointment that the Free churches were not more persistent and emphatic in their protest against this treatment." Rev. A. J. Viner was elected as successor for the new year. The Mansfield Conference proposals for larger fellowship between Christian churches was acted upon favorably but without the enthusiasm that such an enterprise should command. The three clauses of this agreement are: "Interchange of pulpits, under due authority; subject to the same authority, mutual admission to the Lord's Table; acceptance by ministers serving in any one denomination, and who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations, it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as reordination or as repudiation of their previous status as ministers of the Church Catholic of Christ."

There was fear that the third proposal might be given an interpretation by high churchmen of the Establishment different

than that meant by 'Congregationalists' so a further definition was given to it: "With respect to the third proposal, as there is difference of opinion regarding the meaning of the terms, in order to avoid the possibility of subsequent misunderstanding, this assembly desires to make quite clear that it could not accept any interpretation which departs from the plain sense of the language used, namely, that the authorization referred to does not, and cannot, mean ordination in any sense such as the use of the form of laying on of the hands of the bishop would, in view of the significance attached to that act by certain churches, be held to indicate."

Dr. Viner, who was elected as chairman of the Congregational Union for 1921-22, is one of the strong personalities of Congregationalism. He is a native of Frome where he was born in 1857. He was educated at Nottingham and New College, after spending some time in business and ministered first at Woolwich, where his "downrightness" and his capacity for both speech and work gave him a firm grip on an industrial community. He has had varied experiences as pastor, secretary, and as a member of a foreign missionary deputation to study the foreign field. His personality has much variety in it as he is known as a "hot debater and a kind and considerate friend."

There was great interest in the preparations for the tercentenary of the sailing of the Pilgrims and it would almost seem that there will be more interest in this event in England than in the United States.

Bloomington, Springfield, Decatur and Danville. These cities were asked and consented to send delegates to the convention of city federations held at Cleveland last week.

Distinguished British Scholar in Chicago

Dr. Alfred E. Garvie, principal of New College, London, was the speaker at the Union Ministers' meeting in Chicago at the Association Auditorium May 31. Dr. Garvie was born in Russian Poland, educated in the universities of Glasgow, Edinburgh and Oxford and he is now the chairman-elect of the Congregational Union of England and Wales. He has written nearly a dozen volumes of high rank, among them "Christian Personality" and "Studies in the Inner Life of Jesus."

Dr. Willett Makes Church Federation Addresses

The Federal Council of the Churches of Christ in America selected Dr. H. L. Willett of Chicago to interpret the federation idea before the General Conference of the Methodist Episcopal church in Des Moines and before the General Assembly of the Presbyterian church in Philadelphia. Dr. Willett has had a most successful administration as head of the Chicago Church Federation.

Mr. Lloyd George Becomes President of the Mayflower Council

The Premier of England has been approached by the free churchmen of England with regard to assuming the presidency of the Mayflower Council of England and has consented to accept the place. All of the free churches are joining in the celebration of the sailing of the Mayflower Associated with Rev. M. E. Aubrey, M.A., in the honorary secretaryship is now Rev. Thos. Nightingale, who takes the place of Dr. F. B. Meyer on his resignation as secretary of the National Free Church Council.

Methodist Ministers Help in Recruiting Work

Some of the denominational colleges are beginning to realize that they turn out too little of the grist which they are supposed to grind. A large part of their justification is to be found in that they supply trained workers for the various causes of religion. One Disciple college, however, loses 40 per cent of its ministerial college students while they are in college and most denominational colleges admit they have no regular way of recruiting students for the ministry. Rev. E. F. Tittle, pastor of the First Methodist Episcopal church, of Evanston, Ill., recently closed the vocational guidance course at Ohio Wesleyan University with a stirring address on "The Ministry as a Profession." At Hiram College, a Disciples foundation, President Miner Lee Bates in conference with leaders of the senior class, selects each year a group of those students who have as he believes the peculiar gifts which would fit them for the Christian ministry. These young men are entertained at tea in the

president's home and the claims of the churchly professions are presented by both professors and the local ministers.

Baptist Leader Will Not Accept Prelatical Episcopacy

Rev. F. C. Spurr recently delivered an address at the Baptist Ministers' Fraternal at Birmingham, England, on the theme, "Can We Accept the Episcopacy?" He made some distinctions in this address which will doubtless become the official attitude of his denomination on the union question. He said, "When Free Churchmen are asked whether they are prepared to accept this anti-fraternal, monarchical Episcopate, their answer must be emphatically, No! To admit its validity would be to do despite to the Spirit of God. It would be, in their esteem, to deny the fundamental principles of Christian brotherhood. It would involve a repudiation of the most obvious fact, admitted with generous affection by Bishop Gore and other high churchmen, that the Holy Spirit acts as freely outside the Episcopal system as within it, perhaps even more freely."

Leading University Preacher Has Resigned

Rev. Madison Hart, pastor of the First Church of Disciples, Columbia, Mo., has resigned to accept a pastorate at Danville, Ky. Mr. Hart has had a brilliant ministry in Columbia where he preached to large numbers of students of the state university. His church, seating eight hundred people, has proved quite inadequate in recent years.

Recruiting the Ministry in the Churches

There is much dispute among Christian leaders about the place for recruiting students for the ministry. Some would have the recruiting done in the home, some in the churches and some in the schools. Rev. O. C. Bolman has been conducting a quiet and effective campaign in the Disciples churches of the district of southwestern Illinois of which he is superintendent, in behalf of the Christian vocations. Success has crowned his efforts. During the past winter twenty-four volunteers for specifically church callings have signed self commitment pledges.

Noted Teacher of Sociology Resigns

The College of Missions at Indianapolis, maintained by the United Christian Missionary Society of the Disciples of Christ, is unique among the graduate schools of missions in the United States. This school has had fifty-two students in training the past year. One of the well-known teachers of this institution since its founding has been Dr. Frederick E. Lumley. Dr. Lumley has resigned to accept a position as professor of sociology in the University of Ohio at Columbus. No announcement has yet been made with regard to his successor. The moving of the headquarters of the missionary society to St. Louis has raised the question of the future location of the College of Missions.

New Cities Make New Churches

Cumberland, Md., has suddenly taken on a large growth of population owing to the new industries being established there. The Kelly-Springfield Tire company and a large film corporation have brought thousands of new workmen to the city. A situation like this quite belies a certain superficial judgment that no more churches should be organized in America. While many communities have too many churches, industrial developments make necessary new churches. The Disciples of Christ have recently organized a new church in this growing city and other denominations are taking note of the situation and have begun to formulate programs according to their needs.

Missionary Executive Attends Americanization Conference

Rev. Karl Borders, who is in charge of the missions for immigrants in Chicago maintained by the Disciples American Missionary Society, recently attended a conference on Americanization held in Minneapolis presided over by Prof. Albert E. Jenks. He brought back many interesting ideas to use in the Russian mission of the Disciples. He reports concerning the conference: "The number of social, industrial and religious workers registered far exceeded the professional schoolmen, and the conference from the beginning viewed the problem in much broader and deeper aspect than that presented by a certain educator. The fact was again and again emphasized that Americanization is more than learning English or even taking out naturalization papers. One of the speakers, himself a naturalized citizen, said what the foreigner needs is not so much Americanization as Americans. This human, personal phase of the question was accentuated throughout the discussion."

Live Minister Succeeds with Church

The opposition of a few reactionary critics has not delayed in the least the progress of the progressive Disciples congregation in Pittsburgh's East End, led by Rev. John Ray Ewers. This church was in the limelight recently on account of opening up its membership to receive all Christians without other test than credentials of membership in any evangelical church. Sixty new members have been received since the first of the year and the pastor has been called for a period of five years more. The young people are a large factor in the congregation. They meet on Sunday afternoons as a discussion group where religion and social welfare are considered in the freest way.

Well-Known Cincinnati Clergyman Dies

Rev. Alexander McMillan Harvuot was for many years one of the influential leaders of the Disciples communion in Cincinnati. He was seized with pneumonia and died at his home in Cincinnati on May 6. He came first into promi-

nence through his exceptionally competent ministry at Central Christian Church. In connection with his church work he maintained a "School of Pastoral Helpers." He was the founder of the Evanston church in Cincinnati and was a member of a number of the national church boards whose headquarters were in this city.

Establish a Memorial Tablet for Soldiers

Not wishing to forget the services of the soldiers of the late war, the Euclid Avenue Christian church, of Cleveland, O., has established a Memorial Tablet bearing the names of the men of the church who were in the service. The tablet was unveiled on the evening of May 30, with appropriate exercises.

Dr. Cadman Will Speak at College Commencement

Transylvania University, of Lexington, Ky., has had a large attendance this year. In its student body it is reported that there are a hundred men preparing for the ministry. The commencement will be held June 8, and Dr. S. Parkes Cadman, of Brooklyn, will be the orator of the day.

Disciples Help City Church Building

With the new funds that have come into its hands on account of the Inter-church World Movement drive, the Board of Church Extension of the Disciples United Christian Missionary Society has adopted a more generous policy with regard to church buildings in metropolitan centers. Realizing that the transiency of the population makes the ordinary plan of church aid by loans impracticable, this board is now in some instances making outright gifts. A building is now in process of erection for the Ridgewood Heights church in Brooklyn. The Board of Church Extension has granted aid in the erection of this building of a gift of \$20,000 and a loan of \$25,000. A building is also in the process of erection in New Orleans which is being erected on the same plan. On June 6, there was dedicated in Chicago a church building for the use of the Russians. It is located on Crystal street. The building was purchased outright by the board and the title will always be vested in the national organization.

Illinois Disciples will Hear New Voices

The state convention of the Disciples of Christ in Illinois will be held at Benton, Sept. 20-23. The program was prepared by a committee that determined to have freshness. The programs for ten years past were examined and no one is being invited to speak who has appeared in the past ten years. This does not apply, of course, to the officers of the national organization. Rev. C. M. Chilton, of St. Joseph, Mo., has been invited to come over from Missouri and speak on the subject, "The Disciples' Position in 1920." Dr. Chilton is widely known for his remarkable ministry covering twenty-five years in St. Joseph.

Presbyterians Choose Moderator by Acclamation

In former days the choice of a moderator by the General Assembly of the Presbyterian church was a great political scramble. The scandal of this grew until the Assembly refused to elect men who had carried on campaigns. This year the moderator was elected by acclamation. Dr. Samuel S. Palmer is minister of the Broad Street Presbyterian church of Columbus, O. He has been pastor of this church for twenty-two years. He is reported to represent the moderate element in the church.

Aged Theologian Going to Europe

Dr. Augustus H. Strong is the veteran theologian of Rochester Seminary, the Baptists' institution. He resigned some years ago to enjoy a few years of rest in his old age, and has been residing in Pasadena, Cal. Recently Dr. and Mrs. Strong left Pasadena for an extended trip in Italy and France. His record as a Baptist leader as set forth by a friend is impressive: "Eleven years a pastor, forty years the beloved president of Rochester Theological Seminary, author of many books of wide interest, especially of 'Strong's Systematic Theology,' used in many seminaries outside our own denomination, Dr. Strong, though now in his eighty-fourth year, is still active and interested in kingdom enterprises. His visit to Europe is not by any means simply a pleasure trip. He has brushed up his French recently under a tutor and expects to visit our Baptist churches in France, especially in and near the war zone, and speak to the people in their own language." Dr. Strong has sometimes been regarded as a conservative in his religious convictions but the following statement by him in a recent issue of his denominational journal indicates that this judgment must be greatly modified. He said: "Again, I am a higher critic, but of a certain sort. I believe that the scriptures are to be studied from within as well as from without, and that much can be learned thus as to their date, their his-

tory and the methods of their composition. I believe in the utmost freedom of investigation. But when the higher critic tells me that his method is the only avenue to truth I deny and reply that he ignores the principal source of religious knowledge, the inward teaching of the spirit of God to the regenerated soul."

Episcopalians Commend Ministry as a Profession

The Episcopalians are feeling keenly the need of ministers. The church leaders have been putting on propaganda to secure more ministerial students. A deputation has been sent to state universities to enlist students there and a number have been recruited. The result of this campaign is said to be gratifying. A group of church seminaries has issued a pamphlet entitled "The Church's Ministry," in which the opportunities of the Christian ministry are set forth.

General Booth's Sister Ill

The ranks of the Salvation Army are troubled over the reported illness of Mrs. Booth-Hellberg, who underwent an operation in Norway recently. Mrs. Booth-Hellberg, who has been in charge of the Salvation Army work in Norway is the youngest sister of General Bramwell Booth. She is the author of some well known Salvation Army publications.

Leading Minister of Kansas City

Rev. Burris Jenkins, of Kansas City, is a unique figure of the ministry of that city. He is known for fearless radicalism in pulpit utterance and for modernism in church method. On Sunday evenings he preaches in Atkins hall, the large community auditorium which forms part of the church building. He uses moving pictures as one of his attractions. To this service so many people come that they rarely all get in and the neighboring ministers say they have good crowds taking care of the overflow that cannot hear the brilliant Jenkins. Dr. Jenkins is not only a minister but he is the editor of the Kansas City Post and is a prominent figure in Missouri poli-

William Woods College

A fully accredited Junior College for young women.

Faculty of twenty-two trained specialists.

Besides first two years of standard college course, also offers in preparatory department last three years of high school.

One of the very latest and best sound-proof Conservatory of Music buildings.

New academic building with most approved laboratories and Domestic Science equipment.

Five separate dormitories, three on cottage plan.

Present productive endowment of \$300,000, with quarter of a million yet due from Dr. Woods' estate.

For catalog and picture book write

President Joseph A. Serena
FULTON, MO.

tics.
be a
ernors
ship in

Federal Fails

The
and th
Kans
stitu
erty w
erty w
church
posed
church
and th
hold t
Presby
Congr
differ
Presby
many
federal
snags
Outsid
a way
prises

Mission Visits

Dr.
ited th
Haiti
for mi
Roman
and th
tive h
Americ
is brin
tional
rats" in
recom
Protes

Bible Teach

The
Sunday
unique
class h
itinerat
ten we
There
them,
given
a group
ers for
Southe
Genera
The
Genera
simulta
eral As
tiring

Men Chi

New

tics. It is freely prophesied that he will be a democratic candidate for the governorship or the United States senatorship in the not distant future.

Federated Church Fails

The federation of the Congregational and the Presbyterian churches at Olathe, Kans., has been dissolved into its constituent parts. The Presbyterian property was held in the hands of the presbytery, while the Congregationalist property was held in the hands of the local church trustees. The Presbyterians proposed that the property of the federated church should be held by the presbytery and that the federated church should hold to the Presbyterian creed and the Presbyterian church organization. The Congregationalists could not see the difference between this and joining the Presbyterian church. In this case, as in many others, the achievement of a local federation has been wrecked on the snags of denominational organization. Outside sectarian officialdom often finds a way to render these local union enterprises futile.

Missionary Leader Visits San Domingo

Dr. Samuel G. Inman has recently visited the island of San Domingo and Haiti and finds there a virgin territory for missionary effort. The influence of Roman Catholicism has largely waned and the population has reverted to primitive heathenism in many ways. The American administration in the island is bringing great changes in the educational program and is turning "wharf rats" into useful citizens. Dr. Inman will recommend very strongly a vigorous Protestant program for the island.

Bible Class Changes Teachers Every Sunday

The Adult Class in Auburn Christian Sunday-school, of Auburn, Neb., has a unique plan for providing a teacher. The class has ten teachers who work on an itinerating plan. Each teacher thus has ten weeks in which to prepare his lesson. There is a healthy emulation among them. In addition to this, the plan has given the superintendent of the school a group from which he may select teachers for other classes from time to time.

Southern Presbyterians in General Assembly.

The southern Presbyterians held their General Assembly at Charlotte, N. C., simultaneously with the northern General Assembly at Philadelphia. The retiring moderator is Dr. A. M. Frazer.

His Assembly sermon was on the theme "Called to be Saints." The election of the incoming moderator was a matter of more than passing interest on account of the pressing problem of reunion with the northern church. Dr. Walter L. Lingle, of the Union Seminary of Richmond, Va., was elected. He is known for his strong utterances in behalf of reunion. Reports show large gains to all the benevolent causes of the church. Foreign missions received \$1,115,345, an increase of \$323,904, or almost 41 per cent; home missions, \$407,651, an increase of \$104,264, or 34 per

cent; Christian education and ministerial relief, \$283,371, a gain of \$68,567. C. E. Graham challenged the church by an offer of \$200,000 to the endowment fund of ministerial relief, if the whole church will add \$400,000. This will make the invested fund \$1,200,000. The Progressive program, which corresponds to the New Era Movement of the U. S. A. Church, has had a wonderfully successful year, and large things are being planned for next year. The reports show more than 20,000 additions to the church during the year—a net gain of more than 10,000.

REV. HENRY G. BOWDEN, Secretary of The Men and Millions Movement says *Hymns for Today* Meets the Need of the Hour. Read his letter:

"Dear Brother Fillmore—I have studied with great care your new book, '*Hymns for Today*.' Let me say without reservation, it fills from every standpoint, the need of the hour. It is just what its name implies, and more. These hymns of all kinds will go down in history as a godsend to the race. The arrangement from beginning to end is the best I have ever seen. May I not wish that '*Hymns for Today*' will be the means of leading many souls to the feet of the Master. With deep appreciation of your good self and this great work, I am, Cordially and sincerely, HENRY G. BOWDEN, Cincinnati, Ohio, May 5, 1920."

Hymns for Today, by J. H. Fillmore. Contains 340 songs, Services for the various grades of Sunday-school and Church; is bound in fine cloth, with gold stamp. Price \$75 per 100. Sample copy sent for examination. Is orchestrated.

FILLMORE MUSIC HOUSE

516 ELM STREET

CINCINNATI, OHIO

THE MOST BEAUTIFUL HYMNAL EVER PRODUCED BY THE AMERICAN CHURCH

HYMNS OF THE UNITED CHURCH

Edited by CHARLES CLAYTON MORRISON
and HERBERT L. WILLETT

FOR THE USE OF CHURCHES OF ALL DENOMINATIONS

CONTAINS all the great hymns which have become fixed in the affections of the Church and adds thereto three distinctive features:

Hymns of Christian Unity
Hymns of Social Service
Hymns of the Inner Life

These three features give **HYMNS OF THE UNITED CHURCH** a modernness of character and a vitality not found in any other book. This hymnal is alive!

It sings the very same gospel that is being preached in modern evangelical pulpits

Great care has been bestowed on the "make-up" of the pages. They are attractive to the eye. The hymns seem almost to sing themselves when the book is open. They are not crowded together on the page. No hymn is smothered in a corner. The notes are larger than are usually employed in hymnals. The words are set in bold and legible type, and all the stanzas are in the staves. Everything has been done to make a perfect hymnal.

Write today for returnable copy and further information.

THE CHRISTIAN CENTURY PRESS

1408 SOUTH WABASH AVENUE

CHICAGO

Memorial CHURCH OF CHRIST
Baptists and Disciples
Chicago Oakwood Blvd. West of Cottage Grove
Herbert L. Willett Minister

CENTRAL CHURCH
New York 142 W. 81st Street
Pinis Idleman, Minister

"OUR BIBLE"

By Herbert L. Willett

One of the most popular volumes ever published by The Christian Century Press. This recent book by Dr. Willett has been received with real enthusiasm by the religious and educational press of the country. The following are a few of the estimates passed upon the volume:

"Just the book that has been needed for a long time for thoughtful adults and senior students, a plain statement of the sources and making of the books of the Bible, of their history, of methods of criticism and interpretation and of the place of the Bible in the life of today."—*Religious Education*.

"Every Sunday school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious."—*Biblical World*.

"The book will do good service in the movement which is now rapidly discrediting the aristocratic theology of the past."—*The Public*.

"The man who by long study and wide investigation, aided by the requisite scholarship and prompted by the right motive—the love of truth, not only for truth's sake but for humanity's sake—can help us to a better understanding of the origin, history and value of the Bible, has earned the gratitude of his fellow-men. This we believe is what Dr. Willett has done in this volume."—*Dr. J. H. Garrison in The Christian-Evangelist*.

"Professor Willett has here told in a simple, graphic way what everybody ought to know about our Bible."—*Jenkin Lloyd Jones in Unity*.

"Dr. Willett has the rare gift of disclosing the mind of the scholar in the speech of the people."—*North-western Christian Advocate*.

"Interesting and illuminating, calculated to stimulate and satisfy the mind and to advance the devotional as well as the historical appreciation of the Bible."—*Homiletic Review*.

"One can recall a half-dozen volumes having to do with the origin and the formation of the Scriptures, all of them valuable, but not one so practical and usable as this book."—*Dr. Edgar DeWitt Jones*.

"This readable work distinctly illuminates both background and foreground of the most wonderful of books."—*Chicago Herald*.

"The book evinces an evangelical spirit, intellectual honesty and ripe scholarship."—*Augsburg Teacher*.

"Scholarly but thoroughly simple."—*Presbyterian Advance*.

"A brilliant and most interesting book."—*Christian Endeavor World*.

A new edition of this book, Dr. Willett's finest contribution toward a thoroughly reasonable study of the Bible, is just from the press.

Price, \$1.50 plus 10 cents postage

The Christian Century Press
1408 So. Wabash Avenue -:- Chicago

"The Daily Altar" and the Devotional Life

WITH current developments in church history and life it becomes increasingly evident that the real need of the churches is the deepening of the devotional life of their membership, the attainment of true spiritual poise. The church cannot bring the world to Christ unless it reveals evidence of having the spirit of Christ in its own heart-life. Organizations of churches, however vast and efficient, cannot of themselves put the spirit of true religion into the heart of a single man.

"The Daily Altar"

By Herbert L. Willett and
Charles Clayton Morrison

has come into being for just such a time as this. Rev. Walter M. White, of Memphis, Tenn., reports that he is growing a new religious spirit in his great congregation through the ministry of this book in the homes of his people. Rev. B. S. Ferrall, of Buffalo, N. Y., is equally enthusiastic. And there are scores of other church leaders who are strong in their praise of *The Daily Altar* as the ideal manual of daily devotion needed for these strenuous and stressful times.

*Have You Considered "The Daily Altar" for Your Congregation?
Note Our Special Prices in Lot Purchases.*

Full Leather (Gift) Edition: 5 copies for \$11.00; 8 for \$17.00; 18 for \$35.00; 50 or more at \$1.75 per copy, net.

Popular Edition: 5 copies for \$7.00; 8 for \$10.00; 18 for \$20.00; 50 or more at \$1.00 per copy, net.

Special Note: Add from two to 5 cents per copy for postage when ordering in lots, or instruct us to send express collect.

Price of Single Copies

De luxe full leather, gold stamp and gilt edges, \$2.50 net. Popular edition, purple cloth, \$1.50 net.

(Add 6 to 10 cents for postage.)

The Christian Century Press
1408 S. Wabash Avenue Chicago, Illinois

ISSUE 25